



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

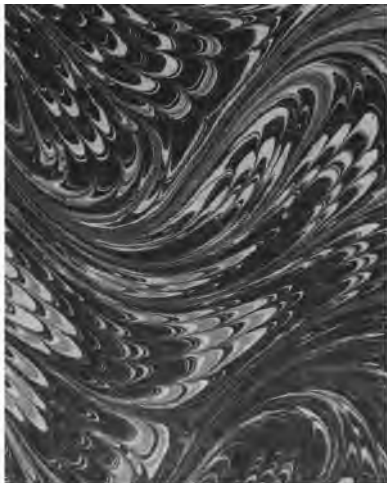
We also ask that you:

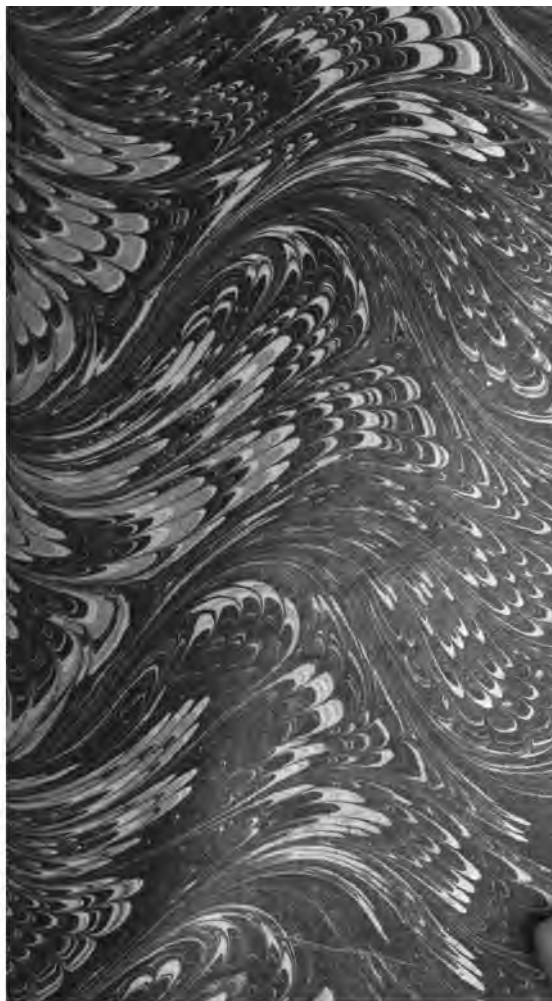
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







was of O^o



Mans whole Duty,
A N D
Gods wonderful Intreaty
Of him thereunto.

forth from 2 Cor. 5. 20. and
Published at the Request of some
Hearers.

y DANIEL BURGESS,
Minister of the Word of Reconciliation.

Licensed according to Order.

L O N D O N,
Printed by J. Richardson for Tho. Park-
hurst at the Bible and Three Crowns in
Cheapside; and John Lawrance at the
Angel in the Poultry. 1690.

101. g 381.



To my Excellent Friends,
Mrs. Joan Wood,
Mrs. Anne Hook.
Mrs. Abigail Vanittern.
Mrs. Martha Brown.

OF THE
CITY
OF
BRISTOL.

Gentlewomen,

TThese Lines do not vainly
design to adorn your
Names; but are very uprightly
meant to defend my own, from

rs together, my noblest Ga
d your Houses, my
mes. That I am not
nkful, though I am I
it. That I am not Insol
ber, if Prayers do discha
ots.

do continue my pleasant H
our Persons Reconciliation
od : And my Prayers
Dearest Relatives . . .

Dedicatory.

Be it freely said, as far as I know my self, I am neither Proud nor Ashamed of them. Not Proud ; for I am aware how my imperfections do Blemish them. Not Ashamed ; for I am told, God bath Blessed them ; and I am made to believe, that he will Bless them. That as they are not Beautiful, so neither shall they be Barren, as Rachel. But Fruitful, though Blear-Eyed as Leah.

I have told you some Years ago, that I Preached for the Salvation of Plow-Boys and Milk-Maids, as well as Lords and Ladies. And if I did not, I should never expect to do so much upon them by Rhetorical Polite-

will my Thought.

And if you are still the
ians that I once knew
n sure you will welcome
t Gospel. 'Tis Gospe
esent you, and in D
mely as I heretofore used
u. I am not now first to
Blessing upon it ; bu
er continue crading it :

*Man's whole Duty, and
God's wonderful Intrea-
ty of him thereunto.*

II COR. V. 20.

Be ye Reconciled to God.

OUR *Being* is our least and lowest Honour and Pleasure. The end of all Effence, is *Action*. But neither is that its own End, or our Perfection. Action, is for the advancement of our Being ; as our Being is for our employment in Action. *Work* designs *Reward* ; and that together perfecteth our Action and Being. The Reward that doth

A. 4,

this

this, is the Jewel inestimable ; which should be bought at any rate, but sold at none. And this, whether blind men see it or no, is *Love*.

I am sure, *Divels and Damned ghosts* do feel it. They are weary of their Beings ; and have no Action but in unallayed torments ; because they neither Love nor are Loved. They are still uneasy, and in degrees of pain proportioned to their Enmity. *Holy Angels and the Spirits of the Just above, do also feel it.* Their Essence and Action are as sweet as they wish ; because their Love is as great as they can desire. Their Love is an Ocean, and therefore is their Joy not a drop less. *This middle Worlds Inhabitants*, as far as they have their Senses, do feel it too. The *dead in sin*, do prefer their impurest Loves above their Lives. And all that are *alive unto God*, do set their

their Seals unto that Glorious Truth, and most memorable : *He that dwelleth in Love dwelleth in God, and God in him.* 1 Jo. 4. 16.

With profoundest Reverence be it writ and read ! *The Divine Blessedness it self, which hath no limits, doth consist in Love.* The Persons of the Glorious Trinity are blessed infinitely. Their Being and Working are as much *sweeter* unto them, as they are *greater* then any Creatures. And this, because they Love and are Beloved mutually, no less then infinitely. Were their Love of each other but finite, their Delight and Pleasure must be as imperfect. The reason is most plain; Loving and being Loved, is all the Pleasure of an intelligent Nature.

Wherefore to seek our Happiness any where but in Love, its very Element ; is to leave the Waters and go fish in the Woods. And to doubt whether we shall find Fe-

(5.)

right Syllables. The sum-
stance of all God thinks fit
to, and that we need to

these things are obvious in it.
Mans miserable condition. He
enemy to God. He could not
else be advised to Reconcile-

Gods merciful Condescension.
prepare and Offer a Reconcili-

Yea, and beseech our Ac-
tion of it.

Mans dutiful Religion. No
ask, nothing of brick and
stone: Only to be friends and
united to God.

if you like, see you now,
never look off again while you
see here two particulars.

*The Richest Feast that Grace
can prepare. Very Reconcili-
unto God.*

(2.) The

licity in Love, is to make a question, whether when we come to Sea, we shall find any Water there?

I am by sad Experience cured of my hasty Confidence, as truly as ever great *Melanchton* was. Nor do I presume I shall win all my Readers of this Essay. I expect not to take and hold all the *Fish* that come to this *Gospel-net* it self: But I must have leave to say, I do expect a very good *Draught*. For I shall propose a word, that will cost Men hard service to resist. You that are *farthest from the Kingdom of God*, will have much ado to get away Unconvert: And you that stand *nigher*, must fight with all your might and main, if you be not led captive to Christ this time. So extraordinary a portion of Holy Scripture, is that which I here offer. A *Text* call it if you please. I do account it, and call it, *all the Bible*

Bible in eight Syllables. The sum and substance of all God thinks fit to Speak, and that we need to Hear.

Three things are obvious in it.

1. *Mans miserable condition.* He is an Enemy to God. He could not otherwise be advised to Reconciliation.

2. *Gods merciful Condescension.* To Prepare and Offer a Reconciliation : Yea, and beseech our Acceptation of it.

3. *Mans dutiful Religion.* No hard task, nothing of brick and bondage : Only to be friends and Reconciled to God.

Or, if you like, see you now, and never look off again while you live ; see here two particulars.

(1.) *The Richest Feast that Grace it self can prepare.* Very Reconciliation unto God.

(2.) The

ed God. by King, and
Embassadors.

Now close your Ears; if ye
against this Doctrine.

*Reconciliation to God is the
Duty of Man, and sinners
is intreated thereto by God*

The Heads of Discourse
offer themselves are,

I. *Mans Duty.* Of which
our *Doctrinal* part.

tive Arguments, as shall appear
needful.

Position 1. *God and Man were once entire Friends. Likeness to God, qualified for such Friendship. And Gods blessed Love, both necessarily and freely followed that likeness. Till Sin entred, Man was as like to God, as God willed : And as dear to God, as he himself could will or wish. For, as to Relation, he was made his Son ; Luk. 3. 38. As to Portion, God gave him all things ; Psal. 8. 6. As for Tenure, he held all by Covenant ; and was sure to lose nothing till he should sin it away ; Gen 2. 17. As for Covenant, he had it sign'd and seal'd. The Trees of Life and of Knowledge were Sacramental ; Gen. 2. 9. And as to Communion, doubtless that was great between God and Adam ; till Adam made himself a fugitive, and God made him an exile. For ought we know, it was*
no

not much less between God and Adam in Paradise, then between God and Angels. Large Minds have thought, the sin of the Angels, was their Envy at the Honour by God given unto Man. While Man was himself, without all peradventure he would rather have been annihilated, then consented to *one* vain thought. And as soon have chosen to live in a boyling Cauldron of Oyl, as any *course* of sin. But,

Pos. 2. *Sin made God and Man extreme Enemies.* At one blow it destroy'd, the *Likeness*, the *Love*, the *Relation*, the *Portion*, the *Covenant*, the *Communion* aforesaid. Of Father and Son, it made them as Fire and Water. Contrary to each other. *Justice* armed God against Man, and *Malice* enraged Man against God. Righteously; God cursed Man; and no doubt but Man bitterly, cursed and blasphemed God. Had not our Redeemer

r interposed, God would
soon embraced a *Devil* as
in. And before *Christ* was
ied unto *Adam*, I question
but he wish'd the destruction
Creator. In a word ; The
ures declare God, and every
vert Man , while such , at
war, and at utmost enmity.
: that *Abels* be converted,
does hate them ; and more
ains do hate them afterward.
er doth any *Cain* hate his Bro-
as they hate their Maker. No
do near so much hate their
bours, as all Unregenerate
to hate their God. Lament-
ruth ! Till *Christ* makes the
d Peace, God and Men wage
worst War. And there's no
concord between God and
then between God and Di-

§ 3. *God and Man cease not
Enemies, till they both return to
be.*

be entire Friends again. Friendship is mutual Love. 'Tis but *Love*, not *Friendship*, where both parties do not Love. *Enmity* also, is mutual *Hatred*. Nor is it *Enmity*, but *Hatred* only, when but one of the parties do hate. Accordingly, *Reconciliation* is mutual ; and cannot be said to be made, if both Enemies return not from their *Hatred* to *Love* : Yea, and unto that height and *very degree* of Love from whence they fell. A displaced Bone is not right set, if it be not brought again into the very place whence it was thrust ; nor will it ever be easie or comely. Reconciliation to God is not right, nor will it be saving, without his *Condescension* to us, and our *Ascension* unto him, made as in the beginning. The things forenamed must be regained ; to wit, our *Likeness*, *Love*, *Relation*, *Portion*, *signed*, *sealed Covenant*, and *Communion*. Reconciliation,

hation, is full Restoration.

Pos. 4. Reconciliation between God and Man, hath seven memorable things relating to it. It concerns those that desire any part and portion in it, to bear always in mind these things of it.

1. *Gods Purpose and Promise of it, from all Eternity.* Before the foundation of the World, God purposed to reconcile some Enemies; Eph. 1. 4, 5. Before the World began, he made a promise of the same unto his Son; Tit. 1. 2. To wit, in those Eternal Transactions that were between the Father and the Son, by their one Eternal Spirit. Whereof we read, Prov. 8. 22. to 32. Isa. 53. 10, 11, 12. &c.

2. *Jesus Christs Purchase of it, at his Death.* The Holy Gospel certifies us, that Christ by his Death purchased Reconciliation for some sinners: Paid the whole price for it, and procured that it should in Gods

time

time be given forth unto them.

Rom. 5. 10. Heb. 1. 3. Col. 1. 14.

It has been said, that sin made God and Man extream Enemies. Let it be considered, that God could never *Purpose* or *Promise* a Reconciliation, but in a way consistent with the honour of his Government. And consequently, through a full *Satisfaction* made unto him, for all the Glory that our sin took from him : And a *Price* truly valuable paid unto him, for all the Favours bestown upon us. Now to make such Satisfaction, and to pay such Price, was infinitely above the power of any *meer* Creature. To invent it, was beyond the compass of finite understanding. To ask it, had been too insolent a boldness. To effect it, was most perfectly impossible. Dr. *Owens* *Diatriba de Justitia Vindictiv.* and Dr. *Bates* his *Harmony of the Attributes of God in our Redemption* ;
abun-

ntly clear this. I say but
rd or two.

er Creature could not pos-
ke and pay it, by *Doing* or
; Not by *Doing* : For it
nothing for God, but what
unto God. And if it could,
could not do so much, as
epay the Glory that sin robs
: For *One, the least sin,*
re Glory from God in a mi-
en all our Obedience would re-
our everlastingness. Because
edience doth in no sort pro-
and gives but little honour
; as preferring him but a-
oor Creatures themselves :
sin, in many respects, doth
h and injure him horribly,
s manifestative Glory, cast-
unmeasurable Contempt up-
; as setting him with all his
Excellencies under every
es feet. Nextly ; not by
; : For a Creature cannot
suffe

suffer *infinitely*, as sin deserves, but by suffering *endlessly*. Now if it so suffer, it must be alwayes *making*; it will not ever *have made* the satisfaction we speak of. It will be ever *paying* the price; but it will never *pay* the full payment. Alas, *it is certain, that Hell would have some end, if the Creatures own torment for a million of years could satisfy for one sin!*

Wherefore, it pleasing God to *purpose* the reconcilment of sinful Men unto himself; and there being a necessity it should be upon terms *Honourable* unto him, as well as *Beneficial* unto us; it pleased him to *purpose* and *promise* that it should be through his Incarnate Sons fore-said *purchase*, and meritorious *procurement*. God was in Christ reconciling the World to himself; 2 Cor. 5. In Christ, as his Oblation for us, and as his Gift unto us. The Oblation that satisfied his Justice

us ; the Gift that satisfied
 us unto us, (as a great hand
 hath it.) So *1 Tim. 2. 6.* He,
 Christ, gave himself a *Ransom*
 ; and *Coll. 1. 14.* We have
 redemption through his Blood. A
 very indeed ; the Mystery of
 our redemption ; and which engageth un-
 derstandably our regards of the next
 particular concerning this Reconcili-
 on unto God : To wit,
 1. *The Holy Ghosts proof of it.*
 of Sinners reconciliation unto
 God ; we are ready to think the
 promise too good to be true. To cry
 out, How can it be? I, and when
 we are told, it is to be through a
 full satisfaction made by his Son ;
 and price invaluable paid by him.
 him, who, though the *infinite*
 God, became a *finite Man* : Tho'
 God equal, became his *servant* :
 though the *Blessed God*, yet was
 made a *Curse* for us : We cannot
 persist asking, *How can these*
things

*the Holy Spirit was given
the Old Testament long be-
fore Christ came to Reconcil
his Death. For he was so
Christ's interposing as our Re-
deemer straight-way after sins en-
dured and that with respect to Chri-
stian Oblation and Intercess-
ion our Reconcilement. And
for degrees, there is no compari-
son. The Spirit drop'd but Dews
in the Old Testament : In the New,
he shed down Showers. So that com-*

en the Testimony of a Person,
 less than the Father himself, or
 Son. Of the Glorious Spirit,
 ssential and coequal with both.
 is Divine, Infallible Person, who
 not be deceiv'd himself, or de-
 ze us ; is sent by the Father and
 Son, to certifie us of the *Pur-*
 and the *Purchase* which we
 ak of. To inform us of both ;
 conquer and drive away the *Ob-*
jections of our Minds against both ;
 give us a certain kind of *presence*
 i *sight* of both. A *sight* suffici-
 : to move our *Wills*, and make
 r *Hearts* to relye and rest upon
 th as really true. And to draw
 r *Affections* in necessary degrees ;
 using us to Love and long for the
Jession of the Reconcilement so
posed, and so *purchased*. And to
 er-rule our *Lives* ; and make
 em nothing so much, as a course
Contemplation, Prayer and Acti-
, for this said Reconciliation
 F

some hope of God Reconcile
But I return.

30 The Holy Spirit in his
testifyeth, a purpose of Rec
on, that is Eternal : As a
conciliation at the Death
Christ, that is *Fundament*
he doth as clearly deny a
Redonciliation, before Con
Before our Understanding
cert Consent unto the Cove
Grace. How should Divi
dom throw the rightest Dea

(23)

Elect, or not Elect, he that
th not on the Son, the wrath of
ibideth on him. Jo. 3. 36. He
bath not the Son of God, (to
in Marriage-Covenant;) he
not Life; (to wit, the Life of
ce with God, or of Hope from
, or of Holiness toward him.)
ob. 5. 12. In a word: Look at
at time God teacheth, and you
rn; at what time God draws,
d you run after him; at what
ne you unfeignedly say, Lord, I
, rely on the promises, and I do con-
nt to the demands of the Gospel;
ovenant; at that time, in that ve-
y punct of time, your Pardon is
seal'd in Heaven. 'Tis published in
the Gospel, and declared so to be.
For you are told; He that hath the
Son of God hath Life; 1 Joh. 5. 12.
There is no condemnation to them that
are in Christ Jesus; Rom. 8. 1.
And being justified by Faith you
have peace with God through our
Lord

ome hope of God Reconcile
but I return.

The Holy Spirit in his
holyeth, a purpose of Re
on, that is Eternal : As
conciliation at the Death
Christ, that is Fundame
he doth as clearly deny
Redemption, before C
Before our Understanding
certain Consent unto the C
Grace. How should Di
show the richest P

holy. Elect, or not Elect, he that believeth not on the Son, the wrath of God abideth on him. Jo. 3. 36. He that hath not the Son of God, (to wit, in Marriage-Covenant;) he hath not Life; (to wit, the Life of Peace with God, or of Hope from him, or of Holiness toward him.) 1 Joh. 5. 12. In a word, Look at what time God teacheth, and you learn; at what time God draws, and you run after him; at what time you unfeignedly say, Lord, I do rely on the promises, and I do consent to the demands of the Gospel-Covenant; at that time, in that very punct of time, your Pardon is seal'd in Heaven. 'Tis published in the Gospel, and declared so to be. For you are told; He that hath the Son of God hath Life; 1 Joh. 5. 12. There is no condemnation to them that are in Christ Jesus; Rom. 8. 1. And being justified by Faith you have peace with God through our

down fall thou on th
utter the few words
make God and thy Sc
Friends. No longer
Damned. Venture t
Gospel-Covenant, an
Say to Jesus Christ;
stay no longer, I am th
Gospel-terms for ever.
stant to Eternity, I will b
to thy self; Heart, bid a
dien unto Unrighteousnes
trust in God.

any longer fight against God with you.
But whither do I break?

Be it known unto every Reader,
this is Gospel: God is not Reconciled
to us FOR our Repentance and
Faith. The most penitent Believers,
are but unprofitable servants
unto him. But he is never to be Re-
conciled WITHOUT Repentance and
Faith. Both are as necessary, as tho
they were Meritory; though they
are infinitely far from it. Yea, and
upon the first penitent and faithful
consenting to the Gospel-Covenant,
God and Sinners become as true
Friends as God and Holy Angels.
And as Eternally inseparable ones.
Rom. 8. 38, 39. 'Tis not to be de-
nyed or concealed. The grant of
Peace is one thing, and the sense of
it is another. And these two are se-
parable. God may be Reconciled
to a Covenant-servant of his for
months and years, and the servant
be in fear and doubt of it. Those

sins that hinder not Gods grant of Peace to us, do often hinder our sense and assurance of it. Wherefore, we are to consider another particular concerning Reconciliation : To wit,

5. *The Believers perswasion of it.* For, though Reconciliation be the greatest good ; though it be Eternally *purposed* for me, and by Christs Death *purchased* for me ; and be by the Holy Spirit *proved* to me, that it is for some Purposed and Purchased. Yea, though through Grace I am *possessed* of it, what then ? Until I know that I am possessed of it, I am but like a *Child in the Womb* : Living indeed in a bag of water, but not knowing my own Life. I have a Life that is *only* in *degree* inferior to the Life of Angels : But yet I live in doubts and fears, that I am like unto Devils ; and that I shall lodge for ever in their unquenchable fire. Now be it carefully

ly heeded : The Holy Spirit who given to *work* Grace in us, he is given to *witness* Grace unto us ; and to *make us know the things that freely given to us of God* ; 1 Cor. 12. He is a free and sovereign indeed ; and he works and *in us* (in them, in whom he *worketh*,) *as he pleaseth*. He gives assurance of Peace with God, *much as he pleaseth* ; and *as soon*, *no more*, and *no sooner*, than he *pleaseth* ; 1 Cor. 12. 11. At the Plantation of the Gospel-Church, he used together to *convert* Souls, and to *assure* them of their Reconciliation unto God. But now we see he doth not ordinarily so do. As commanded, 2 Pet. 2. 10. Let Converts do give great diligence, before their Election and Reconciliation are made sure. I condemn the Roman Synagogue, that assures all Cloth by its own Ell ; and denyeth the attainableness of

excellent Sermon of Mr. *Samuel*
Clough on 2 Pet. i. 10. in the
ing Lectures againſt Popery.
Churches of Chriſt do belie
teach, that the bleſſed Spirit
ordinarily, ſooner or later,
unto true Converts their Re
ation : And ſeal them to the
Redemption.

And this, either *mediately*
mediately. *Immediately*, by
of *ſpiritual words* : Such as

clearness and *sweetness*, that carry their own evidence with them. For there is no Rule beyond it, by which it may be tryed, as there is no other visible; besides the Light it self, whereby you may try it; *Rom. 8. 16.* He is said therefore to *witness with our Spirits*; that we are the Children of God. And *Eph. 1. 13.* with *Eph. 4. 30.* He is said to *seal us*: But how so? Unless he doth set some print and stamp upon us, distinguishing our state and Relation. Again, *mediately* the Spirit perswadeth us also of our Reconciliation. To wit, by enabling us to see our Graces *truth* and *sincerity*; and from thence to infer our certain Reconciliation. Both wayes he is *ordinarily* the Comforter of sound Believers.

I have read of a Woman that would say she had born eight or nine Children; and with as much pain as other Women used to undergo:

dergo : But she would be content to bear all that pain over again for this comfort of the Spirit. O that the same *mind* were in all that *pro-
fess* a value of it ! But well ; what if you had sought and found it too ? There's another very material particular concerning Reconciliation to God, that would ask for your thoughts and cares : To wit,

6. *The practical improvement of it.* I mean of his Reconciliation, and of his *persuasion* or assurance of it. Hear the Apostle, 2 Cor. 7. 2. *Having these promises, (to wit, of Reconciliation and all Grace, chap. 6. latter end ;) what use are we to make of them ? Why, Let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting holiness in the fear of God. q. d.* " Let us live, as far as we can, " without sin. Let us do Gods will " on Earth as 'tis done in Heaven, " unto our utmost ability. Let us
" do

So do all we are able to make our
 justification more honourable
 and our ~~our~~ our damnation
 " would have been.

Assurance is a special privilege.
 Every Childs portion, at all
 times. And it is possible that some of
 Gods Children may live and dye with-
 out it. However, when it is be-
 stowed, extraordinary Gifts of Grace
 and Advantages for Duty are be-
 stowed with it. The helps which
 Heaven will call necessary, are given
 to all that are Converted: But
 those which they call liberal, are
 given but to them that are Assured.
 In Conversion, all Gods Children
 receive strength sufficient to walk
 acceptably with him: But when they
 are sealed by the Holy Spirit, they
 receive abundant strength to walk
 pure satisfactorily. Now as more is
 given to them, proportionably more
 is required from them; more than
 from other Converteds, that are not yet
 assured

assured of their Peace with God.
*Luk. 12. 48. Every Israelite loved God
much, but the Nazarene loved him
much more.*

If I were asked, *Who of all the
living were deepest Debtors unto God,
and had most work set them to do,* I
would say, *assured Christians!* Yes,
and I verily think, that next unto
Saints *Glorified*, none are so pain-
ful and so humble as the *assured*.
True it is, in many things they them-
selves do offend: And 'tis not in
Perfection attained, but expected,
that the best of them dare to glory.
Wherefore their Eye is, at least it
ought to be ever kept, upon the
last particulate concerning our Re-
conciliation unto God. And that
is,

7. *The Judgment days publication
and perfection of it. Acts 3. 19.
Sins shall be, in open Court, blotted
out, when that day of refreshment
cometh from the presence of the Lord.*

Re-

Reconciliation shall be published to
 purpose, *as the audience of*
Men and Angels; God the Judge
 of all shall pronounce it with his
 mouth. And so, that he will be ad-
 dressed to his Saints and all that be-
 lieve. To wit, for the heights
 whereto he exalteth them, 2 *Thess.*
1. 10. Hear but one Apostle more;
1 Joh. 3. 2. When he shall appear we
 shall be like him: That is, when God
 displays his own Glory in the Son of
 his Love; who comes at the last
 day in the Glory of his Father; we
 shall be as like him as shall be fit for
 Children to be like a Father. There
 shall be no sign of any variance
 ever being betwixt us: But all the
 Blessedness possible shall speak his
 perfect Reconciliation to us, and
 all the Holiness possible shall speak
 our like Reconciliation unto him.

*Whether the sins of Believers shall
 be all of them published in the general
 Judgment, is a Question.* Learned

Alting brings five Reasons for the *Affirmative*, and as many for the *Negative*. But it is most undoubted, that the blessed Friendship betwixt God and them, shall be then shewn abroad through the whole Creation; and be exalted beyond the reach of our present words or thoughts !

St. *Austins* Mother, hearing a Sermon of Heaven, is reported to have cryed out ; *O what do I here in this World ?* Methinks Reader, thou shouldst imitate her. And here exclaim ; *O what have I to do all my days, but provide for this Judgment-day ?* Wouldst thou know what course to take for this provision ; I beseech thee attend unto the fifth and last Position, that I offer for explicating my Doctrine.

Pos. 5. *Mans business touching his Reconciliation unto God, falls into three particular exercises.*

Attention, Reader, Attention ; give here thy best *Attention ;* and
the

greatest thou ever gavest, to things that best deserve it. *These exercises must be thine, if ever the* between God and thee do come to end. The war lies in this, which you shall have their will. Fain ~~wouldst~~ wouldst have thy own will, as I an one as it is. As *mad* a Mind is led by. I mean, as void as of *Truth*, and as possessed as 'tis in *Error*. *Self-will is the sin of* It lives longest and dyes last, every sinner. Fain wouldst *thou* be, as thou listest ; Think, speak, do, as thou pleasest ; have thy thoughts and Works also free : thou wouldst thou be thy own *Man*, *Man*, and *God* too. Making to thyself no God, but thy self ; and obeying no *Law* but thy *Lust*. I, I after this done, thou wouldst be undone. *Thou* wouldst gain in the World, and not lose thy soul ; take the Hell *in* sin, and miss Hell prepared for it. Thou wouldst

wouldst *Temporally* and *Eternally* disjoyn the evil of *Suffering* from the evil of *Doing*. And escape that, though thy Life be spent, to the last breath of it, in this. But God saith thee *no*; and sends forth *Proclamations* to the contrary. From him I have Commission to tell thee; and I do by these Presents give thee to know; *God will tear Heaven and Earth in pieces, and (if it could be) he would himself dye in the fight, rather than thou shouldst have that will of thine.* Rather, then, than thyself shouldst escape the misery of Devils, if thou wilt hold their *Enmity*, and keep unreconciled as they. Yea, and rather than he will ever afford thee *Reconciliation* in any way but that of his *Gospel-Revelation*.

If therefore thou learn'st not; and fallest not unto these Gospel-Exercises that I am commending; thou plainly thus speakest art *Not* Hell,

y Soul, get thee going to Hell.
extremity of torment, I will ven-
ire thee ! O eternity of anguish,
fear thee not ! O Worm, that
er livest, and O Fire that never
rest, I will bear you both ! And
you exercises that are the Cha-
ots of Grace and Eternal Glory,
tell you all three, I scorn you !
htful words ; and not to be
d without amazement, and a
king Heart !

leader, were I to beg but one
ling for my own Soul, and for
e that are dearest unto me, it
ld be this : That we might hap-
begin and bold on these three
rcises. Whereof I shall treat as
ily and fully, though as briefly as
able. Take them together first,
They are,

Of Believing and Considering
incultation, in respect to the three
particulars. That is, as pur-
posed,

reason, as persuaded
and as practically impr
3. Of hoping for
and rejoycing in it, in
last particular : That is
and perfected.

And here, observe
how far it is from *brick*
whereto thou art calle
is of the worst wracks, t
mane Soul can be set on ;
art called to employment
nough.

with Joy unspeakable and full of glory. The World deals quite contrary with its Vassals. In the ways of sin, Men *know* not whither they go; and are not suffered to *consider*, what they are like to have for their Labour. And indeed their *Labour* is to sow in much pain what they reap in Eternal Torment. In their Lives and Labours, as in their Deaths, they have no *Hope*; or what is worse than none. They are far from Joy; the Spirit of God assures us, there is no Peace to them. And their Mirth is nothing in the world but light-headedness. *Their going to Play-houses, is but sending themselves to Bedlam.*

Come on then, and learn the way,
 I enter into the joy of the Lord.
 O Lord that sends me to invite
 thee, and thus direct thee.

First, *Thou must believe and confess,*
that Sinners Reconciliation un-
derd is a thing purposed by God,

pur-

purchased by Christ, and proved to be so by the Holy Ghost.

I have shewn it to be so. But O Man! Understandest thou what thou readeſt? I have proved it by Authority of Sacred Scriptures; but alas, Believeſt thou the report of them? It is scarce every hundredth Man of those who own them, that doth in truth believe them. So judg'd the great Calvin himself. And the truth is, if in any thing it be harder then other to credit Divine Scripture, it is in its Testimony unto this great Truth. Nevertheless so it is, that its Testimony herein must be credited sincerely, and considered of seriously, before we can be qualified for Christianity. That is, for Jesus Christs reconciling and saving Religion. For the embracing it with seriousness and sincerity, unto our Reconciliation and Salvation. Who can charge his Conscience with all respects to a Religion whose first

Principles and very Foundations he is ignorant or doubtful of? Who can pursue it whatever it costs him, and give it the Government of his Life and Soul? They who do any less, do but dally with Religion; they do not use it like it self. And they who do so much, need to be very well certified of the goodness of the grounds they go upon. If not, they must continually be like to Builders, who doubt their Foundation is ill laid; and therefore either by and by desist from their work, or go on very heartlessly with it.

Thus therefore must thou do, whoever thou art that desirest Reconciliation unto God. With a solemnity suitable to the moment of the affair, thou must go and enquire into these things: Namely, Whether thou hast Faith. And, if thou hast, What a Faith it is that thou hast, concerning the things foresaid. Alas, Sin is distractive: And Minds
sin-

though the former be
dispel no Vapours, and
Fruits, as the latter do
qually useful and beau
They distinguish not b
Historical and *worthless* F
vels, and the *operative* of
of the operation of God.
the difference be as plain,
a *painted Sun* upon a ro
post, from the *true Sun* in
dle Heaven. In a word
must discourse thy self con

"1. There is a God. 2. This God
 "is Three distinct Persons, as to
 "manner of Being and of Work-
 "ing. 3. Of these Divine Per-
 "sons, the First hath eternally Pur-
 "posed; the Second hath in time
 "dearly Purchased the Reconcilia-
 "tion of lost Sinners; and this the
 "Third hath convincingly Proved.
 "4. I perish for ever, if this Re-
 "conciliation be not Purposed con-
 "cerning me; if it be not Purcha-
 "sed for me; and if it be not Pro-
 "ved, some way, unto me. 5. Un-
 "til I have this Proof made unto
 "me, I cannot possibly have know-
 "ledge of the Purchase and Pur-
 "pose touching me. 6. Wherefore
 "I ought, I may, and I will by Gods
 "assistance, seek diligently this said
 "Proof unto my inmost Heart
 "and Reins! Hasten, *Man*, hasten
 thou, go Read, go Pray, go Hear,
 and go Consult the best Ministers,
 and Christians: Beseech them both,

to tell thee how they gat assurance and certainty hereof ; charge them to pray the same Spirit, in the use of like means, to give it unto thee. But this caution take thou : Never judge thy Belief right and valid, until it discover it self to be so by these properties e. g. *Till it do shame thee for former neglects of the Father, Son, and Spirit ; and their Purpose, Purchase, and Proof. Making thy blushing Soul to exclaim ;* “ O never had I one thought worth
 “ the thinking till now ! Miserable
 “ Fool, I have lived like a bruit ;
 “ as if I had been born in the Field,
 “ and bred among the Cattle there-
 “ in. I abhor my self, and every
 “ breath of my past Life. Again,
Till it do smart and pain thee, and give thee grievous feelings, of thy want of more acquaintance with the Divine Persons, and these their actions. Causing thee to esteem and desire acquaintance with the same,

above

re all the sensual delights under Sun. Likewise, *Till it become* *federal Goad to quicken thee to* *use of all means for it; and a* *also to fasten thy Soul unto it.* *ing thee to this conclusion ;*
 . " Whatever I shall henceforth
 oppose to my self, or prosecute
 the World. I will never so
 solutely propose any thing.
 ever so laboriously and incess-
 ntly pursue any thing, as my
 quaintance with the Divine
 rsons, and these their foresaid
 orks. In other things I will be
 s resolute and more moderate;
 this I will be peremptory, and
 will strain every Nerve of my
 ul. Lastly, *Till it do sweeten,*
make grateful and pleasant all thy
growing pains. At least, as the
 imperfect certainty that Hus-
 men have of Harvest, doth
 art a sweetness unto their per-
 al motions. Till thou canst

truly say, thus : “ So much I know
 “ of the Divine Persons. So far I
 “ do credit the Holy Spirits Testi-
 “ mony of their Works. Such Faith
 “ I have of both, that what Ord-
 “ nances and Duties were hereto-
 “ fore burthensome or undelightful,
 “ are now become of my chiefest
 “ joy : And such as I could not live
 “ without.

And now, Man, now first beats
 thy Pulse. This is the first *breath*
 of thy laudable Life. The first *step*
 of thine toward God. The first
stroke of reconciling work. This is
 the first hairs breadth thou hast
 stirred from thy self-ruining Enmity
 toward the way of Peace. God
 speed thee onward ! For

Secondly, *Thou must Pray and
 Labour for the actual possession, the
 comfortable persuasion, and the pra-
 ctical improvement of Reconciliation
 unto God.*

Thou

Thou art now out of doubt; there is a way to get *possessed* of the Reconciliation *Purposed, Purchased, Proved*. But can thy *blindness*, unassistedly, find that way? Or, can thy *halting* Soul enter into, and walk in it unassistedly? Or, if with much ado thou wert able, wouldst thou go without infallible *counsel* and invincible *aid*? And that for want of asking. Or didst thou never hear of multitudes that perish in the very *mouth* of their way? Stumbling unto perdition; at the very threshold of the door of Salvation.

I do now suppose thee to have an *Eye* in thy Head. And if so, I nothing question but thou hast a *Tongue* in thy Head too. *The Eye of Faith; and Mouth of Prayer, were never yet known far asunder*. And indeed it would be a wonder, if any seer of Reconciliation should not be straitway a wrestler for it. However, wot it well: Divine Authority *requires*, and Bounty invites and in-

what follows.

I. For the possession
unto God; let E
ring with thy Prayers, a
thee on Earth be witness
Pray for it; but not
own way: That wou
pheme, not to Pray. I
Prayer for the grace
hath made the promise
pentance by which thou
vored from the Law
Covenant of M.

thou dost answer the demand of the Gospel-Covenant. *The Elect themselves*, (though they be loved with a Love of good Will from Eternity,) they *lye under the sentence of wrath*, till they consent unto the Covenant of Grace. And must so do. For Christ is not sent to give *Remission* of sins before *Repentance* of them ; *Acts* 5. 31. Nor before *Faith on him*, (which is joyning in Marriage-Covenant unto him :) *Acts* 10. 43. *Acts* 20. 21. But Precept, and Example of good success, provoke Men Unreconciled to Pray for Repentance and Faith ; *Acts* 8. 22. *Luke* 18. 13. &c. Well, But is Prayer all ? By no means. Thy labour is required, Man. God knows thy Poverty, and requires no Price from thee. The whole thereof he took from Jesus Christ : But thy Pains he will not excuse thee. He calls sinners to recover themselves out of the snare of the Devil : 2 *Tim.* 2. 26. That is, by the most diligent use of

C. 4.

the

... Prayer.
Reader, shut the Book
make thy God above, at
science within, and thy
be fit, to say of thee,
Prays! And behold, he
abundantly then Hypocrite
lay hold of Life. Then
read on; and know, that

2. For the comfortable pa
thy being Reconciled unto
Life must be Prayer, and
sure be Labour. Thou m
without

considerable Objection thou hast against Repentance and Faith. Tell thy self plainly, come what will as to *Estate, Name, and Friends, &c.* the Covenant of Grace must be entered, and shall. That thou art resolved to use any violence possible, in this case, to get Gods Peace. I mean, the most constraining *Arguments*, the most intense *Desires*, the most fixed *Resolutions*. As a Father will catch any way a Child falling into the Fire; making nothing at all of breaking its Arm or Leg, so he save its Life. Briefly, this know; in order to your Reconciliation unto God, such pains of yours with your selves are as surely *necessary* as they are *possible*. And who, I wonder, can tell me, when such self-labours were ever *unprofitable*. When I shall hear that any Soul is become such a painful Preacher to its self; persevering in it; I shall not stick to say, it is answering the Call of God in my Text. And I shall sweet-

without thy asking
found without thy seeking
upon ordinary asking
Believe it, 'tis the sweetest
Mercies, and the highest
ours he bestows under the
the generation of his Father
all, bear witness ; he desires
to give it, or continue it
increase it, and make it fruitful
especial ardency of his
with a
Conversa-

See Mr. H. Hickman's
most excellent piece
of the D. D.

above all the sensual delights under
 the Sun. Likewise, *Till* it become
 an effectual Goad to quicken thee to
 the use of all means for it, and a
 Nail also to fasten thy Soul unto it.
 Driving thee to this conclusion ;
Whatsoever I shall henceforth
propose to my self, or prosecute
in the World, I will never so

" absolutely propose any thing.
" Never so laboriously and inces-
" santly pursue any thing, as my
" acquaintance with the Divine
" Persons, and these their foresaid
" Works. In other things I will be
" less resolute and more moderate ;
" in this I will be peremptory, and
" I will strain every Nerve of my
*" Soul. Lastly, *Till* it do sweeten,*
and make grateful and pleasant all thy
Religious pains. At least, as the
most imperfect certainty that Hus-
bandmen have of Harvest, doth
impart a sweetness unto their per-

petual motions. Till thou canst

hold

ther they do not ordinarily, when they are without it, *Pray more than ordinarily* for assurance ; double their Watch ; and set themselves to a walk more than commonly strict, both for exercise of Graces, and performance of Duties ; in order to the first *gaining* or *regaining* of lost assurance.

Reader, Lay to thy Heart my advice. Rest not in the twilight of Uncertainty. Raise thy Holy Ambition much higher : And take the course just now foresaid, to get possessed of positive Certainty ; that thou mayst sail to Heaven with full sails, and have an abundant entrance. Of this, I nothing doubt, but my Text contains Commandment. Oh that I were as sure thou wouldst forthwith say ; “ Farewel
 “ *curfory Prayers*, and *drowsie Services*, and *Laodicean Religion* ! I
 “ might have read my Name in the
 “ *Book of Life* long ago, had it not
 “ *been* for you. You, whom now I
 “ banish

banish with this solemn protest entered against you. I will henceforth equally dread to do the works of the Devil *furiously*, and to do the work of my God *negligently*. The Prayer, Labour, and Life of Faith, do not *Meritoriously purchase*, but they do most *Blessedly evidence* Eternal Reconciliation. And in these *Chariots* will I go mount and ascend unto the full assurance of Hope. Which being done, I advise thee next in these words,

3. *For the practick improvement both of thy Reconciliation, and of thy assurance thereof, let thy Prayers and Pains be heaped up, pressed down, and running over.* O think not that when thou art certified of thy real Peace with God, thy work is done; thy staff may be set behind the door; thou hast no further to go. No, Christian, no: But then when thou canst so easily answer, *what thou hast received more than others*: Then, then

is

more than
unassured do ; and
thy self didst do, bet
assurance.

For why, are the C
God *Goats hair*, and
with thee ? Or dream
they be Talents given
own *Comfort*, and not
and *special service* ? C
plainly ; canst thou th
Comfort in them, unless t
Glory from them ? Or is
that such a M--

Reader, If thou art an assured Christian; if indeed the same Spirit that united thee to Christ in thy Effectual Calling, and worked all Grace in thee, hath also witnessed that Grace and Salvation unto thee; then, as for thy Life, consider; *As sure as God calls Sinners to come in to the holy state; and calls penitent Believers to go on farther and farther in it: So surely doth he call assured Believers to go fastest and farthest in it.* And the more they do know that their sin is forgiven, the more to Love and Obey him that forgiveth. A Truth denied by none, nor doubted by any, worthy to be remembered by all, and of all, by such as I do suppose thee.

Certainly, the assured Christian oweth God most Thanks. For God giveth assurance to qualifie for Gratitude, and to provoke unto it. Certainly, *The unthankful are numbr'd with the unholy; 2 Tim. 3. 2.* And are unholy, and that most unnaturall

naturally too : (For naturally are Thankful even unto our fel VVorms.) Yea, most universalh so. For, *Thankfulness, is, in a explained sense, all our Gospel-Ob-
 ence.* 'Tis the general Duty of Gospel, containing and animating Duties. All, without it, are imp Carcasses. *Repentance*, if it be Thankful, is rather a Legal rack rage than a Gospel Repentance. *Faith*, if it be not a Thankful Consent unto the Gospel-Covenant, no saving Consent. Nor is the of God, or any Service of him, per or tolerable, unless they be gr ful. Unless done upon this mo or account ; because *Christ hath loved us, and given himself for us.* As gal a Preacher in repute, as among us, hath these memor words ; *If we obscure the Doctrin Gratitude, we do as bad or worse as the Antinomians.* But I return.

Reader, If thou beest the Ma suppose ; the reconciled and aff

, I mean ; thou art not yet at thy business. Thou art not doing my *Text*. Thou art not doing my *Doctrine* : Unless thou engaged in raising thy *Prayers* higher pitch ; and in refining all *Ways* to a further degree, then before. Unless thou art daily schooling thy self ; “ Come up y Soul, come up, and sit up higher. Keep not thou at the threshold, and just within the door of Holiness, and in the lower place any of them. Ascend, ascend ; ascend in thy aims at Perfection. Ascend higher in every Prayer and petition. Ascend to the utmost heights of *incarnate Sanctity*. To these 'tis that Gods Trumpet summons thee. Nor is it for thee excusable to do that which for others would be *Landable*. Thy surely Reconciled God, will as surely smite thee with his sharp chastisements, if thou dost but as *unassured Children* do. If
 “ thou

... troubles but as th
" Soul, thou must, and
" *design*, in *desire* and
" no less than P E R F
" nefs. Thou shalt lov
" hate thee. Thou shalt
" the stream of sinning
" Thou shalt have thy
" Fears most, upon un
" and Evils. Thou shalt
" to others, and severe
" Thou shalt chuse *Moses*
" and suffer rather than
" shalt joy in tribulation.
" fall with Gods Friends
" ...

ward for all Duty, but keep thy
 fire for the weightiest Duties. Thou
 shalt count least sins, no little Enemies.
 Thou shalt love thy Re-
 provers. Thou shalt in every
 Commandment look to the First.
 Which being done, it sweetly fol-
 lows ;

Thirdly, *Thou must assiduously hope
 for the Glorious Perfection and Pub-
 lication of thy Reconciliation unto God
 in the day of Judgment, and rejoice
 in that hope.* And here, know thou
 first, thy business is not so easie as
 thy warm Heart may presume it.
Hope and Joy are sweetest feelings :
 And above all, suitable unto our na-
 tural desires, and delightful. Be-
 sides, Hope can have no surer ground
 then Gods Word, Oath, and Sign and
 Seal, or Sacrament ; and that thy
 Hope of perfected Reconciliation
 hath received. Neither can Joy have
 a more congruous and compleat Object,
 then Gods perfect and published
 Friendship : And this is it thou hast

hold it often and
were to send our
Eyes to go meet
where read, the
word for *Hope* is
which signifies Al
as they call Heave
being that the ful
there, is indeed th
of sacred Hope :
rejoyce in hope of
Col. 1. 27. Christ
Glory. To wit,
Believers in the
compleated and r

self what a Life a good measure of this Hope would make thee ; how Serviceable, how Comfortable !

The latter God requires from thee as surely as the former. Where be thy *Eyes* if thou seest not the express Texts, which the Holy Scripture presents ? Where thy *Reason*, if thou conceitest that unto so full an *object* of joy given thee, he doth not require a proportionable *act* ? Awake Man, and say thou ; what is it must go to compleat an object for Joy ? And of all of it, what one thing is wanting in compleat Friendship with thy God. We rejoyce in *things of great value and price*. And surely this is a Pearl of price. The Wisest Lord paid the dearest price for it. We rejoyce in *things proportionable unto our wants*. And this will not leave one unsupplied, or any desire uncrowned. We rejoyce in *things pure*. And surely, if the Sun in the Firmament hath spots, this blessed Light hath not one. We rejoyce in
D
thing

joyce in *Victory*. And
but Eternal Triumph
joyce in *Preserment*.
highest exaltation th
ceive; yea, and high
conceive. We rejo
Company. And here
ly is to meet, and nev

And now I ask,
Lord thy God requ
not to rejoyce in th
Glory? *Greatly* to re
always. This thou

side of Heaven : But we might, and ought to seek and find *sufficient* Joy. Sufficient to make our Lives sweeter than any Sinners be. To make *the things that do embitter our Lives* less grievous to us, and more tolerable than they be. To make *vain Recreations and Pleasures falsely called*, more despicable to us than they be. To make the *Thoughts of God and the Life to come*, more familiar and pleasant than they be. To make *Ordinances*, and publick and private *Duties* more delightful ; and *the thoughts of Death* far less terrible. I heartily compassionate the poor melancholly Creatures, (as Men will call them,) who by means of afflictive *Bodily Maladies*, are incapacitated (save by Miracle, or Gods extraordinary working,) to rejoyce as they ought. As to their own Blessedness, I know the matter is not so great as we are prone in our haste to think. Through those said Maladies, Satans advantaged Malice leads them

... and p
tion will wipe a
and give them Jo
the memory of th
But O Christia
art that hast not th
thy Neck; that ho
high and holy joy
my request. As u
beg and pray thee,
of the command to
exceeding glad, in be
pleat *Reconciliation!*
sake, for th

stay. Dread, and depart as from Hell upon Earth, from all that tends to keep thee from this Heaven upon Earth ! *Bucholtzer* knew what he wrote, when his Pen drop'd this word ; *Letari in Deo—A Holy Man is never so like a Holy Angel, as when he rejoices in God* Have thy set times for solemn Consideration of these things : *sc.* How God is *Pleased* and *Honoured* by Joy so Hallowed. How he *Praiseth* it, and *Rewardeth* it. How much it honours him more than pining querulous Sorrow doth. How certain it is, that the most pious and penitent Sorrow, is nothing but a Purge prescribed by him for cleansing us ; and making us to relish the fat things of the Feast that I speak of. How excellently *this Joy strengthens the Soul, sweetens Duty, lightens Trouble, graces Religion, suits the Gospel, and an adopted state* : Yea, and serves to subdue the sins that most easily beset us, and most extreamly pester us : Even in-

comparably more than all the self-disquieting *distraction*, that goes under the name of *Humiliation*. In a word : How desirable a temper the Apostles was, *As sorrowful, yet always rejoicing* ; 2 Cor. 6. 10. *Sorrowing alway, yet never as men without hope* ; 1 Theff. 4. 13. Reader, I must hope, if thou dost thus, thy following Life shall be a perpetual labour for abiding and abounding Joy : And that, if *Bodily Maladies and Satanical Illusions* have made Grief and Fear a second nature to thee, thou wilt be perswadable ! Perswadable to make so necessary a rupture ; and try to tear thy self from thy self, for the possession of this under Heaven. *The God of Hope fill thee with all Joy and Peace in believing and expecting thy perfected published Reconciliation ! Amen.*

My next undertaking, is to evince the truth of my Doctrine thus explained. To demonstrate, that every Man hath this to do, and no Man
hath

hath any more to do in the World ; but to believe and consider Gods *Purpose* , Christs *Purchase* , and the Holy Ghosts *Proof* of their purposed and purchased Reconciliation. To Pray and Labour for the *possession* , for the *persuasion* , and for the *practical improvement* of it ; And to Hope, and rejoyce in the Hope of the *perfection* and *publication* of it in the day of Judgment.

I dare not *decline* it , knowing that many do need it. Nor shall I be *prolix* in it. They that cannot see by the Light of the *one* Sun in the Firmament, would not see if there were a *thousand* shining thence. Their Conviction I despair of, whomsoever these three Considerations shall not convince. But I propose them with an humble confidence, that they shall be made *Eye-salve* unto some Souls : And mighty through God, against Infidelity ; as very *Spittle and Clay*, as they shall appear

his Will, and a compl
Duty; and you ac
truth of my Doctrine
that no man believe i
for my Ministry of i
shew that the Scriptur
all I say : Or if it can
it sets us any one thing
say. Reader, Rouze
and read not with
what follows. I will n
thee with many Texts;
ful to set very plain -

with the best Man alive according unto thy Laws strictness, and his own Souls frequent fears ; Hell must have him. But O, thou hast Eternal and Unalterable Purposes of forgiving Sins, and Reconciling Sinners unto thy self. And this is believed and considered of, by thy Blessed Command. And if it were not, there were no manner of foundation for Religion in the World. All our encouragement to all our Worship of thee, is taken from this ; *John. 3. 16. God so loved the World at he gave his only begotten Son, that whosoever believes on him should not perish, but have everlasting Life.* Who is not here the Fountain of all good ; Gods Love, that is, his Eternal Will and Purpose to Reconcile sinners. This is set to be seen and considered first : Then the Conduit, through which all the good must flow from that Fountain ; even, Christ the Purchaser of purposed reconciliation. Then the Vessels, which

D 5

be received through th
from the Fountain : Ev
ance from ruining Enmit
fession of blessed Frier
God for ever. To nam
2 *Pet.* 1. 10. we are coi
make our Election sure. (C
passively, is Gods acti
eternal purpose to Reconc
how should this be mad
our hearts, without the
and considering that Go
ral Purposes about that :

of Christian Faith. Worthy of all
 exception into Consideration and Im-
 provement; that Christ came to save
 sinners from Enmity, and reconcile
 them unto God Everlastingly; *Rom.*
5. 10. When we were enemies, we were
reconciled to God by the death of his
Son. When we did hate and were
 hated of God, Jesus Christ paid a
 valuable, or rather invaluable, price,
 to buy our Reconciliation; and
 bought it, leaving us as little need as
 we had ability to bring any Meritory
 price for it: And how plainly do all
 the Texts that command our Faith in
 Christ's Blood, whereby it is Purcha-
 sed; suppose our Belief and Consi-
 deration of it to precede?

The Belief and Consideration of
 the Holy Ghosts: *proof* of this, is set
 us. That it is, in especial manner,
 the work of the Glorious Spirit, to
 Reveal and to Communicate all Pur-
 posed by the Father, and all Purcha-
 sed by the Son, is foretold in this
 our Discourse, well known to the
 Church

Marble. That we
believe and to conf
of this matter, this
brightly evince, if
Mat. 12. 31. The
the Holy Ghost shall
unto me. Observe
viour had Preached
and his Errand into
make a *Purchase* of
tion of Sinners. The
was made by many
the Holy Ghost : Princ
racles wrought by his P
indeed

se things. And this their Blasphemous Unbelief and Inconsideration is declared unpardonable ; even as no other sin is.

Reader, Canst thou think of this without horror ? But see also, how we are warned not to *resist*, not to *quench*, not to *grieve* the Holy Spirit. *1 Cor.* 7. 51. *1 Thess.* 5. 19. *Eph.* 4. 30. Not to *resist* him in the Ordinances of his Word, testifying unto us Gods said Purpose, and Christs Purpose, in order to draw us to a due pursuit of our Reconcilement. Not to *grieve* him ; that is, not to provoke him to leave us, as our Friends are to do when we offend them ; by Unbelief and Inconsideracy of his said Testimony. Not to *quench* him ; that is, not to oppose and put out the Light and Evidence he giveth of the things foresaid ; preferring Darkness above his Light ; choosing rather to be ignorant than to know Gods Purpose, and Christs Purpose of the said Reconciliation.

No

Acts 8. 28. Repent (1
Simon Magus) and pra
haps the thought of thine
forgiven thee. That is,
sibly thou mayest get pe
Peace and reconciliatio
24. Strive to enter in at t
for many I say unto ye, wi
ter in, and will not be able.
your utmost to enter in
stian state, to get joyned
in the Gospel-Covenant
ing Grace

David's example is obliging in this case. Labour ; 2 Pet. 1. 10. Brethren give diligence to make your Calling (that is, into the state of reconciliation with God;) and Election sure.

Prayer and Labour for the practical-improvement of this reconciliatory is set us. Psal. 119. 65, 66. Thou hast dealt well with thy Servant, O Lord: (and what follows?) Teach me thy Word Judgment and Knowledge. That holily to improve thy love. Eph. 3. 2. compare with Eph. 5. 1. God for Christ's sake hath forgiven you; and hath reconciled you to himself. And what is inferred? Be ye therefore followers, or (as in the Original) Imitators of God, as dear Children. That as those that think they can never express enough to express their Love and thankfulness.

Hope, and Joy in the Hope, of the perfection and publication of reconciliation to God, in the day of judgment, is also set us. Hope, Tit.

God and our Saviour Jesus
Phil. 4. 4. Rejoyce in th
way. And again I say,
Thess. 5, 16. Rejoyce ever
To conclude, He that
things, is certainly acc
God, and approved of
that do fear God. Nor
swer be made to his sham
one ask, *What lack I ye*
do dream otherwise; an
this is not the whole D
let them shew but one t

nothing else but a *restored Friendship*, or a *Reconciliation between God and Man*, And this made in a way prescribed by the *VV*isdom and *VV*ill of God whose revealed *VV*ill, is to deal with man in a way agreeable to the *Nature* whereof he hath made him; and yet in every respect suited to the *Sovereignty* he hath over him. Plainly thus; in all his wayes with us, God will himself so act, that the Power and Praise shall be as *visibly* as *truly* his own. Yet so, that there shall be room and place for our acting *by* and *under* him. And Duty shall still be *truly* and *visibly* ours.

In this *Reconciliation*, each person of the blessed Trinity hath his Gracious Part. *The Father Reconciles us*, to wit as the *Primary Cause*, purposing of it, 2 Cor. 5. 19. *The Son Reconciles us*; to wit as the *Meritorious Purchaser*; Eph. 2. 16. *The Blessed Spirit Reconciles us*; as the *Efficient VVorker* and *VVitnesser* of the Grace, by which we are made

Part 2

ther, our and
time, we also hav
We are bid, in my
Reconcile our selves
our part toward
11. *Turn ye, turn*
cile, Reconcile ye
longer turn your
Enemies; turn al
ward him as Frie

Now, what I a
ly, that *this part*
ward our Reconc
things foresaid an
we are capable t

which hath been fore-asserted.

Of *Believing* and *Considering* the parts done by the Divine Persons, we have Capacity. *Natural*, I mean. Though *impotent* and *perverse* our Faculties be, till Grace give them *strength* and *inclination* unto good. They were created in us by God for this Noble use. And should he admit our Reconciliation without their being used thereto, an unsufferable spot would fall upon his infinite *Wisdom*. It would be said; he had made noble Powers, for no use, or but vile. Yea, and upon his *Truth* also. For it would be said, *His wrath came not down upon the very children of Unbelief*. Contrary to *Eph. 5.*

Of *Praying* and *Labouring* for our Possession, Perswasion, and Practick improvement of Reconciliation unto God, the same is to be said. We have *Natural*, and surely *English* people may be supposed to have some *Acquired Abilities* too. If not *gracious* and *supernatural*. And
 .. alas

alas, what did God give us these for? What a Blemish would it be unto his *Wisdom and Government*, if he should require no use of them unto their chiefest ends. But grant us *Reconciliation*, and *Assurance*, and *Spiritual Prosperity* without them. And let it be told through the Earth, that he was *no Condemner of slothful servants*. Nor *Enemy to such as call not upon his name*. He bids us pray and labor for *Spirituals*; he forbids us to *Crave and Cark for Temporals*. O how should he then make us *plow and sow for Temporals*, and not make us *pluck our hands out of our Bosomes for Spirituals*.

Of *Hoping*, and *Rejoycing in Hope* of compleat *Reconciliation*, the self-same, is plainly seen. How full is our *Nature* of *Love, Hope, and Joy*? How *Noble Affections* are they, and pleasant? And for what were they put into us? Very *Children need little Information*. And *ve Blind they are*, that see not

t would reflect upon their *Author*, should he require no use of such *Talents*. And should he endure his Friends by the disuse of these, to publish contempt of his Friendship. For 'tis a publick Declaration that we have made us *another God*, when our Love doth not exercise it self in Hope and Joy toward the *true*.

Whereof it is, more than this, that we poor Creatures are capable, I proclaim my extreme ignorance. *Graces* all, and *Worship* Natural and Instituted, and *Duties* (personal and relative) are plainly enough comprehended. Nor may I bestow time to light Candles in that Sun. Lastly,

C. 3. *The whole Generation of the Religions will vouch it, that their Duty stands in this, and no more. No more, unto any of them known. Next to the Infallible Scriptures, commend me to the common sense of Believers, for the resolution of a Religious Case. Reader, go try a number of the best known unto thee.*
 Ask

...and Proof
ation unto God. Pray
for the Possession, Per
tical Improvement. H
in the hope of its final G
plishments.
(2v.) What other Re
cises they have, then of
Meditation, Prayer with
of Means for things pray'd
with Joy? Upon which
if any other be found. A
best not told by all.
Exercise

God of my Fathers grant, that I and my dearest Friends may never have more to do than one. And that one, be our Reconciliation unto him!

“ Of the Use of this Doctrine, the one half cannot be told you within the Space of a Sermon. And of that which might be, I shall wave much, to press that which (I think) is needed most. Come Reader, and let me gain thy *Attention* to it, and win thy *Heart* by it. Read, and every two or three Lines thou readest, Lift up thy Soul to Heaven. And put thy name into the number of the Reconciled, now at this very Sermon.

Is Reconciliation unto God, the Duty, and whole Duty of every Man? Believest thou this? Thou wilt then (among many others) make these Inferences.

Inf. 1. God and Men, are not as God and Devils, Unreconcilable. It is true, they are much the same as to certain Enmity. An unconvert man is as truly at Enmity with God, as an, damned

do to reconcile God and
great a price must be
for the one as the other.
Change must be with
as in the other. A
per must go to the
Change in one, as
vertheless, though
with like Bunches
is no comparison
them, as to power
through the New
Power, to which
ble; and equal
things v

The Reconciliation of Devils is impossible; but the Reconciliation of Men, is *more than possible*; even probable. On Gods part, probable; for he is at work for it. And upon ~~his own~~ *our* part, probable; for they do, or appear to be, at work for it too. Reader, I beseech thee by the tender Mercies of God, through which this is true and plain, fix well this great Truth on thy Soul. I am a Man that have somewhat to do with many poor dubious Souls. Of most that come to me, I do plainly see this: It hath been unbelief of the truth, that hath long kept them from seeking after God. It is unbelief of it, that now fills them with ~~fire~~ inordinate in seeking after him; and makes them come crying to me day after day, *No hope, no hope*. To the trouble of my *soul*, and no small expence of my *time*. But I forbear. Let me add this only more; although this Truth ~~seem~~ to be Believed by all bold Sinners among us, it doth but
E seem

they believe God to
hence to be made Fear
less, but Love him, and
never the more. Could
from the Root of an
sound Faith? It could
let me tell thee, the
most fundamental :
it is extream Blasph
Truth, Holiness, : an
the most high God.
as have sinned the f
Ghost, have th

our Abraham, Isaac, or Jacob had,
before they did Convert. Yea, and
because of our Gospel Sun-shine,
more than they had.

4. 1. 2. Love indeed runs downward:
and incomparably greater is the Love
of God to Man, than the Love of Man
unto God, or unto himself. This I
gather from Gods beginning the
Peace, though Man began the Quar-
rel. From his here so calling on us
to accept it; as speaks his forward-
ness to give, and our backwardness to
receive it. From his amazing con-
descension even to pray and beseech
us to receive it. This Love is as much
above that of Earthly Parents, as
the Heavens are above the Center of
the Earth. But what is our Love of
God, what is our Love of our selves?
I know none a greater lover of his
God, in all this World, then the
Man that printeth these words: My
God knoweth that I even abhor and
loath my self, because I love and do-
light in him no more. And in another

... that make
Calls to Reconcilia
flexible by his vé
whole *Weeks*, *M*
together; who see
Life is a practical pro
bear the prison of He
Fire, and that for
nity, rather than be
So they love God; so
selves. 'Tis true, I
perswade them, but
truly love themselves
too. R...

the *sense*, as well as feel the *truth*, of
Revel. 8. 36. and 35.

And there they will know to their tor-
 ment, what it is for God to beseech
 and pray sinful Dust to come take
 Pardon and Peace; and for them to
 lend him a *deaf ear*, or give him a
more reproachful repulse against convic-
 tions of Conscience. Reader, here
 stay a while. Think, and speak
 with thy self of the huge imports of
 this word: [*As though God did be-
 seech you by us.*] How, GOD be-
 seech? SOVERAIGNTY beg?
 And that of both Creatures and Re-
 bels too? What meaneth this, and
 what is it we are to learn by it? *God
 beseech!* The word astonishes me;
 and filleth my mind with these
 thoughts above others. First, *How
 powerful is Love, that makes Omnipot-
 ence stoop?* Secondly, *How Lovesul
 is the Divine Majesty, that thus con-
 descendeth?* Thirdly, *How wonderful
 is this condescension, wherunto God
 never stooped before, and beyond which*

*it is not to be thought possible that he
 should ever stoop ? Fallen Angels, had
 nothing like it : Fallen Men, can
 have nothing beyond it. God stoops ;
 he stoops low ; he stoops his lowest,
 unto us. The lowest that the nature
 and honour of his Government will
 admit. God beseech ! I do believe ;
 Lord, help my unbelief. I do believe,
 methinks I do see, and hear the Hea-
 venly King, even thus addressing to
 his rebellious Subjects : “ Miserable
 “ Creatures, as I made you not mise-
 “ rable, I am not pleased to see you
 “ so. I have made a costly provision
 “ for your restoration to the Happi-
 “ ness I made you in : And left you
 “ nothing to do for the same, but to
 “ accept it in the way of my Gospel-
 “ Covenant. I have taught you so to
 “ accept it. I have commanded you,
 “ and on no small penalty. And fi-
 “ nally, I do beseech and pray you,
 “ Sirs, if ye love me, accept of it.
 “ If ye do not love your own Souls,
 “ yet for my sake accept it. I will
 “ take*

"take it as the greatest kindness un-
 "to my self, and will reward you as
 "though ye had profited me, if ye
 "accept it. You give me my high-
 "est pleasure if ye accept it. I will
 "let *Heaven* ringing for joy thereof
 "if ye accept it. As long as I live,
 "(and my Immortality will not dye
 "in hast) I will remember and re-
 "quite you, if ye will accept it. If
 "ye would not do your utmost a-
 "gainst me and your selves, ye must
 "accept it. If Grief could possibly
 "sieve on Godhead, ye would make
 "me drown Heaven with my Tears
 "if ye did not accept it : And to
 "repent that ever I made you. So
 "good a will do I truly bear you,
 "though Satan and your silly Hearts,
 "by him seduced, tell you contrary
 "stories ! Arguing wildly, that be-
 "cause I drag you not to *Grace* and
 "*Glory* against your wills, therefore
 "I have not any will that you should
 "have either. Reader ; again and
 again read this, and cease not till

pet Covenant serv
Lord, save me !
with this Truth
Doors and Walls
more in Reconcili
poor sinner, than in
obstinate World. I,
revenue of his Crow
he would not love M
crifice. Nor could
to be saved.

Reader, I cannot
with thee.

hereon. To be often musing what it is, that *Gods intreaty of sinners to be reconciled*, doth in good sober Truth import. I beseech thee go and consult *God himself* in holy Prayer unto him. Go consult his *Ministers*, the best of them ; and such through whose Mouths he is most likely to speak his Heart unto thee. Go consider, and take advice, whether it import not thus much : To wit, a *real will* of God without any design or unsincerity, to have sinners reconciled unto him ; even as many of them as he sends his Gospel unto. *A will of complacence*, as of a thing that would be highly grateful unto him ; though not a *Will efficacious*, and effective of it against all wilful and affected unfitness in sinners ; super-added unto their natural. *A Will, that indeed doth not so overpower all things, as to bring all sinners unto Reconciliation ; but yet one that leaves nothing but their own obstinate Wills to keep them from it.* And makes, that all

through failure on God
their own.

'Tis very certain, that
ences of the Holy Spirit
municated under the Old
that of all that lived and
unreconciled unto God
was laid at their own do
gaveſt thy good Spirit to in
Neh. 9. 20. *Turn ye at*
behold I will pour my spirit
will make known my word
Prov. 1. 23. &c. O

By the *Prophets* of old, the Holy Ghost never spake in the wondrously condescensive Language, which he useth in the *New Testament*. Herein flows the Language of incomparable tenderness ; and such as put it beyond the most jealous suspicion, that God is desirous of our Happiness in the said Reconciliation. Herein the *Majesty of Heaven* even courts every vile Worm of us. And in most compassionate manner, assaies to melt and overcome the perverslest sinner : Even thy self, my Reader, thy self in particular.

Stay therefore thy self, and wonder, and bless. Throw aside my Book, and go shut thee into thy Closet : And there with humble affectionate and thankful sense of this Divine Love, fall on thy Knees and say to this purpose : “ *Blessed God, thy*
 “ *works are in themselves convincing*
 “ *Arguments of thy good Will unto*
 “ *Men, Thy innumerable Benefits,*
 “ *conferred upon us. Thy Tempo-*
 “ 17

torment, but for a
" in, and to sue o
" Above all, thy giv
" dye for our Recon
" thy *Spirit* to instruct
" us to be Reconciled.
" has seemed thee good
" in words of as wrong
" that which shines i
" Words of *Obsecration*
" Such as the Potsherd
" cannot afford unto t
" very often ; no. no
" E

' get admire ; at this the *Divels* en-
 ' thy . But I, Lord, I, a *prodigy* of
 ' *infidelity*, what do I do ? Of a
 ' truth I desire to Praise and to
 ' Wonder ! From this Minute unto
 ' Eternal Ages, uninterruptedly to
 ' Wonder and Praise. I am fully
 ' convinced how justly I perish, if
 ' indeed I perish after all this so su-
 ' perabundant Grace. This thy
 ' Love, and thy I know not what,
 ' that is more then Love it self, if
 ' more can be, doth sweeten my
 ' thoughts of thee. Never was my
 ' *Natural Fear* of thee so conquer-
 ' ed, never my *Diabolical Enmity* a-
 ' gainst thee so quenched, as now (I
 ' trust) they are. *I am less a Divel,*
 ' *since I considered this thy Love, O*
 ' *my God !* Experience hath now
 ' assured me, Love begets Love, as
 ' Fire kindles Fire !

I. 3. *Mans Enmity unto God, tho'*
it be strange, tis true. How else
 could Reconciliation be his Duty, if
 his state were not of Enmity *&c. &c.*

confessed , *Enmity unto God is a strange thing.* He is all Good; and nothing but Good. Our Nature reasonable, can Love nothing but what appears Good; and must and cannot but Love all that so appears. Unto all Men, if their Professions may be believed, God doth appear as he is now said to be : All, and only, Good. Whence then should Hatred arise ? To be sure, unto *Angels and Men*, in their first holy state of *Creation*, God did so appear, and was verily and undoubtedly so believed. O how could they ever break with God ? The particular manner is more *curiously* then *profitably* disputed by Men of argute wits. It is very plain unto all thinking minds, that Creatures, *as such*, are mutable things and defectible. That continuation in any good; is from the *gift* of the Creators Grace; not from the *strength* of the Creatures Nature. That God gave Angels and Men at first; a stock of Holy Qualities

ties to trade with ; and held both *Probationers*, on tryal of their Faithfulness. Some of the Angels, and our Father *Adam*, (the infallible word assures us,) prov'd unfaithful. Acted not up to what they had received : Thereby forfeited, and lost all ; all their foresaid Qualities of *Wisdom* and *Goodness* ; and consequently, became full of *Folly* and *Malice*. For, as where Light and Heat depart, Darkness and Cold must enter : Where *Wisdom* and *Goodness* do cease, *Folly* and *Malice* must begin to have place. Now hence 'tis, that ever since that fatal forfeiture, Devils, and all unrenewed Men, do do nothing but monstrously. Nothing, but with monstrous *Folly* and *Malice*. Their Fall made them Monsters ; and all things must necessarily (when they are not overpowered,) act according to their Natures ; let them be what they will. Their depraved Natures, both of them, do carry them to things most unnatural.

and Divels do *more* h
Goodness; and wort
That to hate him, is t
est hurt to themselves
which they have not
from him; but thro
and Malice that Dive
lesly, and unrenewed
fully, against all Divi
this is most natural ut
natural, as for a poyso
to send forth poysonou
And alas, how full
of this hatred of God,
the World is

7. We see Mens *Hands* at work against God ; we hear their *Tongues* running against him in every place ; we discern hereby what the abundance of their *Hearts* is against him. How passionately they wish an end unto his Being. We Instruct, Perswade, Intreat with tears, and beg them to let us endeavour their recovery to a better mind : Nor is it above *one of a hundred* will regard what we say. And yet must we be afraid, (if we will be pleasers of Men,) to tell them they hate God ?

But here I publish it : *If I ever saw* the Sun shine, or the Fire burn, or the Vater flow, *I do see all unconvert Men, Women and Children, hate the Blessed God.* And whereas, none but I meet with or hear of, do deny that they are sinners, and do sin daily ; I assure them this is the soul and life of their sin. And were this hatred of God but once expelled, they would no longer be sinners. *Were that but mortified they would*
no

...do argue from
ciple ; that it is
and *mean* of our
to God. If it be
ciliation be our
surely *inestimable*.
I trow, whatever i
pointed mean of
Duty. Whatever
is, and is named *the*
ciliation. That, w
of making Peace wi
ed ; that which is
and

the Angels, unto whom 'tis but a History, delight to pry into. As an *offer of Salvation*, 'tis tidings of great, even all, Joy. As a *Rule of Life*, 'tis a Royal Law of Liberty. The *truth* of it, is sealed by unparallell'd Miracles. The *Grace* of it, is it self the Miracle of Miracles. In the miserable parts of the World where this Gospel shines not, 'tis ever Night. *Darkness*, and *Death* possess them. Forlorn Souls (as one speaks,) are there under a continual *Massacre*; and be an easie conquest and prey to the Fiends of Hell. But the Places which the Gospel visits, (in our Saviours Language,) are said to be *Lift up unto Heaven*.

They are found like the World at first, a *Tobu* and *Boku*; but are made by the Gospel, divine *Temples*. Of Stones, Children are raised up unto *Abraham*, by the Gospel. What was our *England* but a howling *Wilderness*, till the Gospel made it a *Garden*, and the *Paradise* of the

F--th.

... the Law
single Natural Reli
The Gospel is like
Trumpet; by it Gr
open, and dead Sou
And *the Masters of*
rality will one day fi
other Ministration of
Are therefore tears
sufficient to Lament o
tempt. Contempt
shewn; in *England*, in
every where. In *House*
lie about

Note in it. It is too truly said, I fear, that many Preach *Adam, Moses*, at most *John Baptist*. Having little to say of *Jesus Christ*; or of the Reconciliation by him through the Gospel-Covenant, which they seem to think that their People *have* already, or may do very well without. *Save, Lord, save us from this Gospel Atheism, or we Perish!* O let not the richest of blessings, thy *Gospel-pearl*, trampled under feet in *England*. Whatever sinks, Lord, raise the price of the Gospel!

Inf. 5. Religion is no wrack, has a very good action of slander, gainst every Reproacher. Even the Liar of the Legions, that report it dark and intricate, a *Knotty and difficult* business. For, as it has been shewn, it is no more, as no less,) than the Reconciliation unto God. And the Exercise of our selves in the plain and orderly particulars foresaid; which is all our part and business. O admirable Love and Grace of God,

shine in it's *Brevity* and *Pl*
Our *Life*, is short. And ou
eat up much of our time, in n
cares for them. But the Do^c
Reconciliation, is no tedious
What the old *Friendship* v
tween God and Man. H
Quarrel rose, and how far
How the *Reconciliation* is to b
on Gods part, and ours ; by
ing his Justice, and subduing
moving our malice. These
require shorter study, than
of *Philosophy*. Nor are they
Holy Spirit set forth obscurely
so, as to require a very qu
subtle Wit to Understand the
a man may be wise unto Salvati
out wit and acuteness enough
a Disputer of this world. No
Divine Kindness less shew it
the *Sweetness and Agreeableness*
Christian Religion. Such is i
stitution we see, that it em
in nothing, but most pleasan
cises. In *Believing* and *Co*

most excellent and important Truths. Labouring and Praying together for the best Blessings here. *Hoping*, and *living* in the hope of most perfect Blessedness hereafter. Is this a Slavery, *Sensualists*, is this an irksome Toil? Is this, what, any thing, besides affected *Malignity*, can snarl at? The *Hebrews* have a saying, *An hour in Heaven is more worth then a Life on Earth*. But I know those that tell me, they have found more real solid Comfort in one hour of their *Convert State* on Earth, then ever they had in all their former Life. And it is as certain that Religion is the best Pleasure in this world, as that Heaven contains the best in the next world.

Inf. 6. Minister's only business, is to make Peace. Peace and Reconciliation between God and Men. Their business is but to promote Duty. If then Reconciliation be all Duty, all their Business must lie herein. In this my Text, they are called *Ambassadors*; not *Heralds* to proclaim War, but
Emba

Embassadors to treat for Peace. they must in order to *Peace* de-
 the *War* and *Hostility* between
 and Sinners. It was a foolish
 the *Lacedemonians* made, that no
 should tell his Neighbour any ill
 frightful News. And they are
 lepered with ignorance and En-
 who would sow up Minister's Mo-
 and have them wholly silent of
 Miseries of the Unreconciled &
 As though God's Peace were ev-
 be sought, without Knowledg
 his Wrath. Or as though they
 dreaded to hear the *Discourse* that
 feel the *doom* thereof. Neverth-
 so it is, that the *Word of God*
 Ministers committed, is the *Wo*
Reconciliation. And Reconciliati-
 the work they are sent for. They
 not to *preach* Wrath, but in o-
 to provoke you to *fly* from it. I p-
 Hell, (said a late most Apostolical F-
 cher,) that you may never come the-
 Reader, I am full of wonder
 can hold. Come hear, and we

+
 in
 Christo-
 pher
 Forulter

with me. Earthly *Kings*, put out Laws; and expect their *Subjects*, all, should, without more ado of theirs, observe them. They do not send an Officer to every *Town*, and *House* to inform and perswade the people to keep them. Especially when the said Laws be for the Subjects own great good! But, *O admirable Benignity!* the King of Heaven puts *Parents in Families*, and *Ministers in Congregations?* and makes it their business from one end of the Year to the other, to *Teach* and *Perswade* his poor ignorant and obstinate Subjects, to accept the Word of Reconciliation. Though the gain be only and infinitely theirs, not his. But I return; attend it oh *Ministers*, attend it oh *Parents*: 'Tis the Peace of God that passies all Understanding, save Gods infinite one, that ye are Proposers, Interpreters, and Orators, and Agents for.

Higher than at Reconciliation unto God, you cannot aim; Lower
 F you

cannot ...
of your People and
Gods Peace and Lo
est and all good ;
Curse are the deep
there is no middle
reconciled, are as
Souls unreconciled
Hell. If you are
then *Unconvert*
from the State
State of Peace,
sinful and pesti
are not in the d
nistry. If you
Convert

the other part, for *Edifying* and *Comforting* the *Regenerate* of their *Congregations*. Unto me it appears so wholesome a one, and useful, that I cannot but wish it in all *English Congregations* used. I am aware of my unworthiness to teach my Brethren; but as for you that are *private Christians*, I shall dare to give you this Advice. *Keep ye closest unto their Ministry, that keep closest to the business of Reconciliation in their Ministry.* As for *Preachers*, blessed be the *Peacemakers*, the Lord shame those, that are not ashamed to design no more change of their People, than *Pluto* made of his *Polemo* : which was but from a *Beast* to a *Man*. He that *Preaches not at all*, and he that *Preaches not the Gospel of Reconciliation*, are under the self-same woe, 1 Cor. 9. 16. Inf. 7. *God's Rewards must needs be like himself. Great and incomparable.* If my Doctrine be true, it must needs be so. Because, according to that, every man must see

Grace cannot but double
supremest Advancement
of them are *middle* Rel
neither of them can be
of but *middle* Rewards.

Reader, if thou hast not
before, come spend an
in close thinking what
God is. If thou hast,
that *profitable Pleasure*.
if thou remembreſt not,
Reconciliation to God
in the entrance of this
ſoul that ſhould have it
no more : I mean the

setting Believers above that it self?
 And bringing them into a greater
 nearness to God, then the first Man
 had to fall from. I will not follow
 any to be wise above is written in
 the Sacred Scripture. But from them
 I have long ago learned that Belie-
 vers are now endeared unto God,
 proportionably to the value of Jesus
 Christ's Obedience. Whereas in dig-
 nifying Man before the Fall, we can-
 not but suppose God to have held
 some proportion unto mans own.
 And consequently, as our Saviours
 did unspeakably exceed *Adams* Obe-
 ence and the *Angels* too: so the Di-
 vinely vouchsafed Love unto Belie-
 vers, doth beyond all expression sur-
 pass that which was vouchsafed unto
 Innocent Man. I would be under-
 stood of mutual Love. A *Learned*
Man hath construed, *Joh. 10. 10.*
 to this purpose; of Christ's *laying*
down his (infinitely more valuable)
life for his sheep, to the end that they
wight have life, (that is, all good

all they forfeited and lost in the first Adam;) and that they might have more abundantly (more of it than Adam ever had.) Our English Divines praise that Speech of a Foreigner that God loves the poorest Saint on Earth better than any Angel in Heaven loves God. But I excurr no farther. I have already lost my self in astonishment. I am thinking, what a Reward this it self is; and what Rewards and Honours must necessarily follow this. *O what must be done to the man, so dear to the heart of God!* Kings Favorites have none richer than themselves but Kings. Gods Favorites have God infinitely, and God more blessed than themselves. Nor can I raise my thoughts of Heaven so high, as when I consider (1.) What Gods Friends are; and (2.) That Heaven's the Mansion House of Friends. Nor can I think that Heaven must have been what it is, if Religion had been a meer Service, and not a Friendship. If God had

been our *Father*, but only our *Master*!

Look we on the other sad hand, and think what a Creature an *Enemy of God* is. One *Unreconciled*; yea and even *Unreconcilable* also. God is infinitely Holy; he hates Sin more than any Man living can hate Hell. *Enmity unto him, is the very sin of sin: And Unreconcilableness is the soul of Enmity.* What a fire in the Soul of God must, now, be thought to burn against this wight? And what a *Vengeance* must it be, which that fire executes? If the sin for which Men are damned, was the violation of a thousand other *Laws*, but not of the *Law of Love*; and was a collection of all other faults possible, beside that of *Enmity*. And if Hell were the punishment of such ~~as~~ had been in all other respects *Transgressors*; but had not been *haters of God*. I should then think it a *Furnace* seven times less hot, than now I am able to think it. O wh
F. 4. bl

...unreconcilable
maketh Hells eternal

I. 8. *There is no*
any Temptation, again
lical Religion. For
sists in Reconciliatic
Awake, *Reader*, if
drowze. Do but av
must needs see how
lows. Tell me if a q
between a poor *Subje*
King. A King, and
and he also at the he
dable Army. And if
should stoop and bec

look as if it were his *interest* ; or so much as *safe* for him, to slight his Kings *Mercy*, and incense his *Fury* ? No, but whatever could be said, would appear, as well as be, most absurd. Alas, alas ! What crawling Worms are the mightiest Earthly Kings ? Worms to day, and Worms meat to morrow ! But what a *King* is the Eternal One ? What an *Host* is he Lord of ? How many Millions of holy *Angels*, and envious *Devils* hath he, that are both of them ready at his beck to tear thee in pieces ? Yea, how would *Frogs*, *Flies*, or the most despicable *Creatures* dispatch thee in an instant, if he should give them Commission ?

Two things I often wish. *O that my Friends would never quit the truth, or abate their degree of Religion, but then when Satan can indeed present an appearance of gain by it. I mean, a gain of somewhat better, or as good as Gods Love, in their very own Thoughts.* And Secondly, *Th*
mon *is* *al*

that men
horrid effascination; and
again to trust the spe
which they looked unto
know that Lust doe
Error; and Error, w
the throne of the
plays the Tyrant. Le
unto their Senses, Fa
sions, they shall take
some Lyes for self-
And when they h
shall be as much ge
They shall adore D
scorning God and

1 *Cæsar*, were more dreadful by
 hen Hell-fire. But I do also know,
 I keep some stir to make others
 w it too : Such is the admirable
titution of our Religion, such is
erspicuity with its *purity* ; that
 nane Minds are not presently so
 nified, as to be unsensible of its
 ry ; or so distracted, as to dream
 ht spoke against it, to be *true*, or
 much as *probable*. 'Tis abundance
Opium you give your Reason, be-
 : you make it dormant enough to
 an ill thought of Religion into
 ur Heart : Before you are capable
 your sweet *Follies* and dear *De-*
s. Most commonly, you that ne-
 & Religion, are fain to serve Sa-
 , without so much as any *imagi-*
ion of gain by it. I, and with
 ny a *fearful expectation* of loss too.
 d when your bewitched Eyes are
 own unto some imaginary recom-
 ice in any way of sin ; ye offen-
es soon afterward find the Pro-
bs truth ; *Fraud* and *Frost* en

dren argue

In a word : That
that will reveal it
instituted and taught
is one that Men
against ; as they do
told us that they
cannot *argue* again
quickness, and *su*
which are the
few heads, its ex
ance are the pla
all honest hearts.
unto the severest
times stronger

Gospel saving Religion doth not consist in external *Observances*, and little *Opinions*. If it be Reconciliation, or a new very Friendship with God; it cannot stand in the poor despicable things wherein 'tis placed by too many *Ceremonialists*. I mean Ceremonialists of every Sect and Party among us : Many of which seem to value themselves more by some peculiar dividing Ceremony, then by common and universally professed Christianity.

Natural *corruption* disposes Men to allow God nothing at all, of *Subjection* or *Obedience*. By Gods inward and outward Calls of *Conscience*, *Parents*, *Ministers*, they are brought quickly unto shame of that *open malignity*. But *Carnality* and *Sloth*, admit not any great liberality to him : And *Lust*, and *Fancy*, and *ill Example*, soon prescribe a narrow pittance. He shall have *outward Homage* and *Bodily service*. Presence at the places of his Worship, and

observation of all laudable gestures therein. He shall have *Lamps* of Profession carried for him ; *Oyl* they cannot tend for, *Graces* are mysterious things. He shall have loud *Cries*, but as for intelligent and *sincere Prayers*, they promise him not. He shall have their *Eyes* lift up to Heaven ; but he must excuse them if their *Affections* be set on Earth. He shall have their *Company* at every *Sacramental Feast* ; but they desire in this thing to be forgiven, if they come having not on the *Wedding-garment* ; and unengaged in the cares of *imputed, inherent and practical* Righteousness. He shall have *Zeal* for the Religion they neither *know* nor *practice* ; I, and it may be against the sins that they do love and live in. They hope he will accept it from them, without *Integrity*. In short ; He shall have his *Church* obeyed, and *Gospel* too, as far as they themselves *please* : But that reaches not unto the concerns of *Regeneration, Repentance*

penitance, Faith, Love and Obedience, principled from them. *Entering Covenant,* and *keeping Covenant* with him, with all the Heart, and Soul, and Strength, is that which they see no necessity of.

Miserable Creatures ! Do ye believe the blessed God to be a *spirit* or a dead *stock* ? Did ye ever read one Chapter of the Holy *Bible* ? Yea, or of the Heathen *Moralists* ? Can ye in sober sadness think, that our Blessed *Redeemer* was sent to raise *dead sinners*, that he might make them unnatural and *monstrous*. *Flatterers* ? Or that the Holy *Spirit* was sent by him, to make painted Sepulchres of you ? Can ye really persuade your selves, that *God* may be honoured, and *Satans Kingdom* be demolished, and your *Souls* be changed and qualified for Heaven, by your Trifling and your Lying ? And without your Loving God as *both* your Benefactor and Ruler ?
Shut not your eyes so very close till
 Ve

thoughts, ...
lusions. It shall stop y
Spirituality, as a th
At *Union* and *Comm*
as though they were
lying pretensions of
Men. At Gods *Living*
their Living in God,
were no such things.
you as confident as
norant, that they are
you hear *fearing at*
Love; and *Promises*

Magna ista credimus,

in nos non sumus.

so l

It

hat is prepared for it. It is evidently so, if, as our Doctrine asserts, stands in Reconciliation and friendship with God. If it be not *meer Service*, but a *very Friendship*, as is most certain, God admits all his convert *Servants* unto the relation of very *Children*, and the dignity of *Friends*. All and every of his Commands do refer to our good; and are framed as plainly to *Delight* us, to *Direct* us. *Reader*, this is so plain in it self, and from very much that has been foresaid; that I crave no other regards but to these few words. Sinners generally, are full of the opinion, that Godliness has all its worth put in *reversion*. That let *Glory* be what it will, *Grace* is a very poor comfortless state: And *Saints*, do, every commonly and most faultily, give them but too much occasion so to imagine. They walk not on in the way to *Zion* with Joy and Singing. They demonstrate their very hope but little, and their Joy less
 Fr

our present, and our
man. And that so n
best Believers are *pro*
pleased greatly, by the
of those few in whom
spicuous. But how
that ill report dye, we
sidered, that follows.

Grace and Glory di
gree. They do not
ously, that make G
and Grace but the
are so much *one thing*,
Spirit calleth them
names. *Glory is calle*

Heaven when they be reconciled, is nothing so marvellous as his taking us into Reconciliation with him, when we are Enemies and Rebels !

Reader, what is thy Mind, what thy Will, after all this said ? The *Assent* of thy Mind and *Consent* of thy Will are thy greatest acts, and most consequential. All thy others be but *superstructures* thereon. Speak, Man, hast thou verily *Assented* to the truth of the Gospel in my Doctrine ; and hast thou heartily *Consented* to its becoming the governing Principle of thy Life ? I hope thou art not yet *ignorant*, and thy Head *empty* of the things proposed : Nor yet *obstinate*, with thy Heart *full* of antipathies unto them. If I may so speak, some *Devils have been cast out* by this very Word and Prayer ! Are those that possess thee, of a sort that *goeth not forth so* ? Know thou, then, I will not presently give thee over, if it be so. I will carry thee in further Prayers unto him, that is ab-

to cast out the most pertinack
Devils: Nor will I leave thee
out these parting Exhortations.

Yea and I will, as for my
Life, beg and pray thee to hav
of thine! Importunately (or
adently be it stiled,) I will be
thee to hear, and to come at
thee and me, be Friends with
Blessed presently and blessed
nally: Despise not my desp
appearance. My Office is ho
able; I sustain the very per
God, and supply the place of
Christ. My Text warrants i
say it. And I must give thee to l
'tis God beseeches thee, 'tis Christ
thee by these my Lines, to Tur
Live! Divine Authority here
off its Terror, and for Love
intreats thee. In the Law, if
ders; commands on pain of
and Hell: Here in the Gospel,
a voice soft to a miracle. I
heard of a King knocking
door of a dungeon all his

and calling, and crying to a *Taylor* to come accept a Peace and Pardon; especially when he might cut off his Head, without the loss of a Hair unto his own. But at thy door, God and Christ knock. To thee they have called for many a long year, it may be. Earthly Kings put out *Statutes*, and look that every Subject should look to himself. They do not send a *stated Officer* to every Town and House, to put them in mind of it; to explain it; to resolve cases about it, to excite, and pray them to keep it. But God puts forth the Gospel; and sends out Ministers to do all this. Of his Love and Mercy, this he doth, as hath been fore said. And that charging them, with a woe denounced on their failure, to do what they can with *Sheep and Lambs*. And *in, and out of season*; attending *continually on this very thing*. Withal declaring, that he will take contempt of us, contempt of *himself*, and of his Chr

Luke 10. 16. Thou art a *stone*, and not a *man* if thou needest more *Motives*. For God to come down from the Throne of his *Sovereignty*, and speak *Supplications*, is a wonder not small. For Men to make light of him and his *Grace*, is one truly great. *Nabal* slighted *David's* kind Message; thou shalt not, I hope, slight this that I deliver thee from thy *King* and *Judge*. No, methinks I hear thee taking up *Hazaels* words; Is thy *Reader* a *Dog*, that I should do this thing? I proceed therefore

E. 1. *Reject not this doctrine of Reconciliation, though thou shouldst not yet Believe it.* If thou hast read what hath been said, I cannot much doubt thy *Belief*. But I find it still good, to suppose the worst. *Some believed what the Apostles preached, and some believed it not.* O thou that believest not what I have written, this I desire from thee: Or rather, this God requires from thee; sc. That thou abstain from proud peremptor

ny concluding, that it must
 e *false*, because thou art not
 y perswaded that it is *true*.
 at thou admit it to be so
 s *doubtful*, if thou canst not
 ik it *certain*. Worthy of thy
 , if not of thy *Faith*.

ny thee believe it possible, that
 ayst mistake : And that in
 y matter ; wherein a mistake
 ngerous as any where it can
 onsequently, that it imports
 ghly, to go pray God to cer-
 e of the Truth. And in or-
 thy being certified, to go to
 t Friends thou hast, and best
 rs that thou knowest ; and
 se them concerning it ; and
 hat they have to offer to thee
 against it. I sadly know that
 es it is but a *Wind in the Bow-*
it is mistaken for a Child in the
 : It stirring and moving so
 like a Child. I am as wavering
 : But I do, and my Conscience
 ls me I ought, to speak cor-
 G forth

our ignorant sort of people
such by *bare Hearing*, w
quiring and Consulting.
for granted that they re
or no good from me, if b
time passes they do not
me. 'Tis *Collocutory* Prea
God bleſſeth to such : A
have brought any of them
I cannot but hope God int
a Blessing. *Reader*, if th
Unbeliever, I despair not
thou beest but an *Enquirer*.
usually precedes Faith, tho
doth not always follow D

come full speed after thy Faith. Get ability to tell thy God above, and (his Vicegerent,) thy *Conscience within thee*; that from thy first Understanding and Perswasion. of the truth of this Doctrine, thou didst as David. Make hast, and not delay to keep his Commandments foredeclared. Do not rest, or let thy Minister rest then, one day or hour, till thou knowest the *Covenant of Grace and Reconciliation*. Enter thee into it solemnly. Consult for thy preparation for the *Lords Table*; there to confirm it. For why, Delay is worthy of the worst word I have given it is my Sermon on *Eccles. 12. 1.* But now, how an hours delay is (in some respects) worse then a years delay before. *Understanding and Faith without good and holy Practice, are the most horrible aggravations of sinful Practices.* But a Man is in a fair way, as soon as he has took but his first step toward *Reconciliation*. When he has but sincerely utter

this word ; “ Lord Jesus I will never
 “ be my own while I breathe more ;
 “ I am thine upon thy Gospel terms
 “ for ever ! Be not afraid of the
 pain of this. 'Tis a short one, and
 presently turns to Joy. As the plea-
 sures of sin be short, and quickly
 turn to Plagues. When that is but
 rightly said, the wheels will run in
 all other work.

Hast, hast my Reader. If Physi-
 cians had given thee over for a dead
 Man, wouldst then Delay ? The dy-
 ing people I am called to, be all for
 present Peace with God. The most
 healthful of the Living have full as
 much reason to be for it. O that I
 could not say, I see them otherwise
 minded. I have read of *Indian Pri-
 soners*, chained in golden fetters :
 And I see many English ones, whose
 Estates on Earth allow them not lei-
 sure or liberty for Peace-making
 with Heaven. I tell them in my
plainness, that the Dogs in Sicily
 cannot hunt, because the sweet flow-

is in every field overcome the scent. And that the sweets of this World in which they live, do spoil their scent and savour of Spiritual things, and keep them from following after their peace with God. And for *poor people*, how little hast, do all their hardships below, provoke them to make for the Treasure above. *Rich* and *Poor* are, both, in expectation, as they tell us, of Eternal Happiness. Both believe Reconciliation, hereto necessary. But alas, both do not assent to get it made ; and therefore great is the misery of both upon them.

E. 3. *Let the business of thy Reconciliation have all thy strength spent on it, when thou hast set unto it. Reader, Heard I not thee saying ere-while ; "Here begins my essay of Reconciliation unto my offended God ? Thou art at it, art thou not ? If so, the Father of Glory be thy good speed ? But as ever thou protestest him to be so, spare for r*

require

if Re.

t?

Gospel

Salva-

that to

where-

all thy

and all

cily in

whatever

it confi-

with thy

trifle,

t thou



weak Heart, and weak Practick
 ver, I must own mine to be
 weak in themselves, and weak in
 comparison of many other Christi-

But, my Heart in this thing
 reaches me not; *I am throughout
 dominantly for Reconciliation.* Nor
 in my Mind plod and study, nor
 Heart chuse and crave, nor my
 hands more follow their work for
 anything to be named, than for
 Reconciliation. I am sure I do
 closely watch my Heart daily.
 I desire to expend my *whole*
strength in the matter of my Recon-
 ciliation, which is now my *whole*
business. I do believe, *God's peace*
is attainable by a restless Devil, as
much as by an idle Man. And it is,
 it is like to be my care all days of
 Life, that God may never hence-
 forth call me *wicked* or *swathful* Ser-
 vant. In this I will follow Calvin,
 Calvin followed Christ.

4. Let a Strength greater than
 can be invoked, while thou art spe-

of, Reconciliation
Wherefore, of all
greatest help and aid
And with the greatest
vance beg it. *Pr*
made of all Spices; a
gredients in it. So
more Promises in the
to it, than any other
am sure it hath so many
when it is made it self
Fervour, that it must
whatever

good is the *Hebrew Proverb*:
about standing Prayer, the World
doth not stand. A World of Pains is
 for want of Prayers. In its own
 e; Our own Prayer is as necessary
 led's Power, for our welfare; His
 ver it is, that Works, Upholds,
 ceases all Good: But our Prayer
 that he will have to fetch it. If
 will have that his Power, he will
 narily make us come and fetch it
 Prayer. Indeed, he may Give;
 we may not Expect, before, and
 out our asking. And you shall
 narily find it, especially as to
 ble returns; that God measures
 irant of Prayers, by our desires.
 ers. And when we exceed in
 Cares, God exceedeth in his
 its.

reader, do but thus Pray always,
 I be content to bear thy Cross, if
 dost not prosper always. But,
 as soon be bound for thy *Man-*
life without thy Breathing, as for-
rescued one without thy Praying.

answer. Yea, both
them *Kings* and *Que*
thinkest thou? Wh
and *Begging*. I hav
that have enriched t
by a happy *Match*, t
Trade they ever drove
Let Souls but Marry
they shall be sure to do
by *Petitions* granted
many have sweetly ad
selves in this World.
keep *Petitioning* and E
at the Throne of Grace
fail of *Favour* and A

"in all my Life thou shalt be. I will
 "less use *Bread and Salt*, than *Prayer*;
 "and less delightfully, as far as I am
 "able. *Prayer* shall be the *Girdle*
 "compassing all my Affairs; small and
 "great. I will never think any Mer-
 "cy to hang so low, that I may reach
 "it safely enough, without setting up
 "the Ladder of *Prayer*. And as for
 "Mercies of the *Higher Hemisphere*;
 "as for my Reconciliation unto God,
 "that is one and all Mercies; If I
 "forget *Prayer*, let my *Tongue* cleave
 "to the roof of my *Mouth*. For this,
 "with the Trumpet of *Prayer* will I
 "daily Alarm *Heaven*; call God my
 "Saviour to my Succor; and Storm
 "*Hell* to its Terror. Being the Ene-
 "mies of my Reconciliation cannot
 "be scattered till God arise; and
 "God will not arise, till *Prayer* a-
 "wakes him; *Heaven* shall as soon be
 "without *Angels Praises*, as without my
 "*Prayers ringing there*. In the Mount
 "and Valley, at my best and at my
 "worst, I will *Pray*. *Ephraim* and
 "Man

any *Plenty* but a *Prayer*
" *Poverty*, but what may
" *Beggery* at his Door.
" Still, whatever it be he
" Table with, I may
" more hungrily to my *Supper*
" my *Prayer*. O my *Soul*
" of *Mercy* stands open
" may the Mouth of thy
" verkeep shut. And mayst
" cease to be *Prayerful*, till
" to be *Bountiful*. He is no
Tartarian Prince, that would
mit the *Chineses* into his
without their submission

thou beg but a piece of Bread.

E. 5. *For your Life, despise not mens help, while you do drive on Prayer for Gods Grace.* Reader, hearken to a Man that every week sees sad instances. Some poor Souls, awakened unto a like care of their Salvation, do go (as they do tell me) unto their prayers. And, such as they be, do abound indeed in them. Of God, they know little. Of the *Covenant of Grace*, and its terms on which God will accept them. and on no other, they are ignorant sorely. Yea, and many of them, are sensible that they are so; and go about wishing, *O that I did know God better, and what it is he would have me to do!* But they have no Friend unto whom they can get themselves to confess this ignorance, None at least, that is able to instruct them. *Pride* indeed, tho' they name it shamefacedness, makes them keep it to themselves. When any motion of God's Spirit, by *legal Terror*, puts them upon going to
some

Under the Dominion of
Devil, some tell me they
for many *Months*, and
Years together. Though
time they have had shrew
and have gone near to g
sometimes. They have
knock'd at Ministers d
purpose to confess ignor
instruction; and yet ha
hearts fail; have turn
not entered into the flo
back drooping unto th
is suggested, and poor
Ministers at

such as do pray so much to him as they do. Yea, and will not upbraid neither, as Men will. Hereupon they keep still themselves unto themselves. Make no use of them to whom God has committed the *word of Reconciliation*, for its Dispensation unto them. And given *the Tongue of the Learned*, to *speake a word in Season*. They hear indeed their Sermons and continued Discourses: But how? Much, they *do not understand*. Much, they *misunderstand*. Little, they *Remember*. Most, or all, they *misapply* to themselves. Every Threat they hear, they say they must *Despair*. Every promise they hear, their Case is as good as the best they *presume*. Thus are they up and down, like the troubled Sea. To the *Priests Lips*, to the *Ministers Face* apart, they will not go. *Collocutory preaching*, they think, will kill them; be it from Ministers or any Religious Friends. I must not say what I know, of the *gain* and the *joy* of many, who

boldly tell thee, Reader, and
have met with, have in vain
and prayed and expected God
diate Teachings. And have met
sins and sorrows by their
his *appointed Teachings* thro
Mouths of his Ministers and
Never lighting into the way
or Knowing and Tasting his
ness, till they had made use
Counsellors instituted by
them. And become Comp
such as fear God, Walki
people wise to Salvation, an
and borrowing Wisdom fro

and Choice Children (I am perswaded) there are, who sin in this respect. Sound *Converts*, yea considerable *Proficients* in Grace and Peace. Who by one or other Temptation, are turned aside from all Sociableness and Converse with their Brethren. And from a just Freedom of Discourse with their Pastors. Of their Brethren, they seem to think some too much *above* them in Gifts and Graces, for their Communion. Tho' one would think, a poor body should not care how rich his Friends were. They will be the more helpful unto him; will they not? But, alas, these seem to fear, they will be the *more Scornful*, and *less Helpful*. And for others, they appear to judge too much *below* them. Too dull in their Understandings for them to Instruct. Too loose in their Lives, for them to Reclaim. They ought to consider, that the more dark their Brethren be, they may the better expect welcom to that small Light

considered, and Conv
is not maintained. Y
said as the very Tr
Communion with the
Christ, as such, is
However, these so fa
persevere in Prayer
ons. *Publick, Famil*
And even *Simulate*
~~these~~, even these
and praying these, all
these, many, most,
ought I know) hav
bukes from on High

ever shone upon their Souls, or spoken peace; until they have took advice and a better course. Until they have shook off their *sullenness*, and became *Affable* and *Courteous*. Believing it God's way, very often to utter *his voice* through *Good mens mouths*. Both his *Teackig*, *Humbling*, and *Comforting voice*. Yea, and to make none of his Children, so *Flat* as those that are *liberal* to their Brothers and Sisters. To *water* none, so much as those that *water others*. They themselves do tell me, God hath made their going unto their Godly Friends, a sensible going unto him. Their *bearing* of them, a hearing of him. I, and their *helping* of them, a mighty help (of God's making) unto themselves. In a word, Uniting to the *Members*, to be Uniting unto Christ himself the *Head*. They tell me, they have at last found, that God *speaks* by *Mens Mouths*, and *works* by *Mens Hands*. And to neglect *Ministers*, or private *Christia*

and mutual Conference
ordained by God, for Ab
severance. And, let t
same Friendship, as r
unto Divine.

E. 6. When thou art
concile thy Brethren. I
in this my last Exh
which my meaning is, th
do your best, to bring
ons into the state you
know 'tis next to impos
joy and not Commend R
unto ones Children an
Directions and Moti-

well thou mayst hold all the four Winds in a bag, as Love in a sleep. For, like Fire, as long as it Lives, it Acts. *Reason, Love, and Religion, is all religious Loves Communication.*

These, religious Love is ever dropping, nor hath it more to instill. He that Loves me, must shew it by essays to make me Wiser in my self, more Kind to him and to all Men, more Dutiful unto God. The two former are the *means*, the last is the *end*. Unless these be the daily Exercises of thy *Life*, there's small appearance of thy *reconciled state*. If thou art in it, thou walkest unworthy of it; making Men justly to *doubt* it, and provoking God most dreadfully to *cloud* it. Remember that I told thee; *if thou hast but small care of thy Families Reconciliation, God seems to have no saving care of thine.*

Reader, The God of Heaven looks down, to see if *any*, in particular if *thou* that art here reading, wilt indeed be Reconciled unto him, r

Vengeance is ready for thee
Reconciliation will not
So he commands me on
tell thee : That if thou
out *unto this last Call*,
not also stand out *beyond*
dost not, but shalt be
Lines perswaded to take
the *richest Treasures* of
Love shall be thy *Rem*
the Lord send thee
Lines or Sounds, that
by, more then by mine
how to leave thee. At
will add this : if thou

themselves down at Gods *Mercy-seat*,
 and humbled themselves at his *Foot-
 stool*. That have turned unto him
 with *full purpose of Heart*, and made
 with him a *solemn Covenant*. That
 have took him to be their God and
Rather, and devoted themselves to
 be his *Servants* and *Children*. That
 have received Christ Jesus in all his
Offices, and stand bent to walk with
 him in all his *ways*. And all this up-
 on a holy change of *Judgment* and
Inclination. Not upon a meer *fright*,
 and new sense, of their (otherwise)
 dangerous Condition. I will hope
 that many are Reconciled unto God
 truly. That they are gone to the end
 of their *Creation*, the *Enjoyment* of
 God. To the end and design of the
Gospel, and its *Ministry*, *Reconcili-
 ation* unto him. That they have at-
 tained unto that of God, which is,
 and will for ever be, enough, and
 even all unto them: Enough, in the
absence of *creature* comforts, as the
Sun is light enough without Candles

are stolen. I will hope
are saying most gladly to
"There's no *Neutrality*.
"for or against every Man
"very Man either *hates*. G
"he were evil ; or *loves* !
"then he allows himself to
"own Soul ! An hour or
"God was my Enemy and I
"he Loveth mee, and I L
"O what a *Hell* am I raise
"What an *Heaven* am I ra
"True, I had a *sort of* *Pea*
"God before ; but it was but
"summa-

“ preparing torments for me. Tor-
 “ ments that have, and would have
 “ more, filled my *Heart* with an-
 “ guish, my *Eyes* with tears, my
 “ *Tongue* with complaints. My ease
 “ was but that of a *drunken Sleep*,
 “ not the true one of *sound Health*.
 “ The work of this day, the work
 “ of my Life-time, yea the work of
 “ my Eternity, will be to bless and
 “ magnifie my *Reconciled God*, and
 “ my *Reconciling Advocate*. *Christ*,
 “ my Advocate, pleading in his own
 “ person what he has paid for me.
 “ And the *Holy Ghost* my Advocate,
 “ teaching me to plead it with God,
 “ and with my self !

I have read that St. *Jerome* had
 always *Christs* call unto *Judgment*
 ringing in his head. Reader, Rea-
 der, may his call unto *Reconciliation*
 be ever ringing in thine ! One of
 our *English Martyrs* dyed with his
 pardon by him ; he would not ac-
 H cept

good terms whereon his Obedience was made. It is wonderfully low that God doth condescend in them, and canst not say wherein thou canst find lower Condescension.

It is reported, that a Gentleman once desired his King to give him leave to be offered at a dear rate to buy his leave ; to come sometimes in his presence, and cry, *God save the King !* And being asked his reason he made answer, that (whether his King loved him or no,) he might gain enough by it, if, by that he got the report of being loved

and all to gain but *the repute of being reconciled* unto God. Not making very Reconciliation it self, their scope and drift ; the *End of their Actions*, and (as then it would be) *the Rule of their Desires*. Reader, say that I warned thee against this most hyperbolical Folly. I beseech thee, *Live for somewhat more than a Lye. For somewhat more than a Name to live, and that a false one also*. Wilt thou not be perswaded ? I pray thee, Man, think a thought or two, of the *short Continuance* of this poor Name it self. Of its very *slight airy and smoky Pleasure*. I, and of its certain *attendant Torments*. For though thou tryest a thousand ways to disarm thy Conscience, thou shalt not avoid it, but shalt ever and anon have wounds that will marr thy Mirth. And give thee *Torments, stronger than thy Delights*.

but that I say, as a
once did to a long
To this effect. "I
"time grieved and
"Soul with your fir
"ed, counfelled, an
"to Convert. I ha
"mourned, and crye
"and day. Impatient
"of your Damnation
"being nothing prev
"no hope. Now, I c
"even sit down cont
"consent to thy be

the Sons wicked one was broken.
That by these words, set home by
Gods Spirit, he was Converted and
became an eminent Servant of our
Blessed Saviour. God give alike
efficacy unto these Lines of mine.

Heavenly *Luther* professed that
the Article of *Justification* reigned
in his Heart. It is the more com-
prehensive Article of *Reconciliation*,
that I wish reigning in the Hearts
of all the Ministers and Christians
of *England*. Some have called it
the richest Vein in the whole Mine of
Gospel treasure. But (as I hope, I
have proved it,) I boldly name it
me and all. Even, *the whole Mine*
of Gods Mercy, and the whole Pro-
vince of Mans Duty. There are those
abroad, who count us *narrow souls*,
as many as confine our cares and
pains unto this Argument. But *we*
think we have the Spirit of God, to
whom they pretend not; and do
walk

Published by Dean Tillotson. Octav

The Triumphs of Grace : Or
and edifying death of the Late
Musſe, a Noble *French* Lady, who
Aged only 16 years. Twelves.

Clavis Grammatica : Or the
Latin Tongue, containing most
ons for the regular Translating
Latin; by F. B. School-master it

Orbis Imperantis Tabellæ Geo
co, Genealogicæ, Chronologicæ, i
phiz Epitome Mappis quo fieri
bus, descriptio Historica Imperio
& Rerum Publicarum, sæculorum
Nato ad hunc usq; An. 1685. C
Octavo.

A Relation of the Conquest of







